INDIAN EDUCATION IN THE EMERGING SOCIETY

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PREFACE

The Independent India has been trying to emancipate from the age-old inertia, ignorance, lethargy and poverty. Its emerging society has rightly adopted education as a potential instrument of social change and upliftment. The various Committees and Commissions set up at the State and national levels have suggested measures for making education relevant to the life, needs and aspirations of the resurgent society. A large number of vigorous and determined steps are required to be taken for vitalising and improving education both in respect to its quality and quantity.

The Indian education has, therefore, assumed new responsibilities and faced new challenges of the emerging society. Education, particularly teacher-education programme in almost all advanced universities of the country has been reshaped and revamped to meet the changing needs and conditions. The syllabi and curricula have been upgraded as well as reoriented to realise the national goals and aspirations.

The curriculum planners, teacher-educators and educationists of the country are to be congratulated for their progressive thinking and timely action in spite of the traditional stigma of their conservatism and slowness for change. Relevant text books incorporating these emerging trends and new concepts in the field of modern philosophy and sociology are not adequately available. Hence a modest attempt has been made by the author to fulfil this felt need of many students, teachers and teacher-educators of our country.

I must welcome with thanks the constructive suggestions of my learned readers for improvement of the work in its future editions. Lastly, I express my deep gratitude to Mr OP. Ghai, the distinguished publisher of the country and to his able son Mr S.K. Ghai, the Managing Director of Sterling Publishers Private Ltd., for their keen interest in bringing out the book as early as possible.

Bhubaneswar,
October 1981

J. Mohanty

CONTENTS

and Counselling—Deve'opment of Talent—Evaluation—Administration and Supervision—Follow-up Action.

PART II

SOME CURRENT PROBLEMS IN INDIAN EDUCATION

PART III

PHILOSOPHICAL AND SOCIOLOGICAL PERSPECTIVES OF THE NEW EDUCATION

Teaching-Learning Situation—Production and Craft Program-
mes—Social Service Programme—Cultural and Recreational Activi-

PART 1

INDIAN EDUCATION IN THE EMERGING SOCIETY

EMERGING INDIAN SOCIETY WITH A NEW VISION OF EDUCATION

"LONG YEARS ago we made a tryst with destiny and now the time comes when we shall redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of the mid-night hour, while the world sleeps, India will awake to life and freedom". These eloquent words came out from the lips of India's first Prime Minister Jawaharlal Nehru on the eve of her Independence. On the 15th August, 1947 India redeemed her pledge of attaining freedom. She awoke from her deep slumber of centuries. The tryst with destiny was realised. The opening sentence of the Kothari Commission, 1964-66 said "The destiny of India is now being shaped in her classrooms". Indians are now the masters of their destiny. They are the architects of their own fortunes.

Black Clouds

The Independent India emerged from the age-old inertia, inferiority, ignorance, lethargy and poverty. She inherited a large number of problems, social, economical and political. The emerging Indian society was groaning under poverty, hunger and inflation. Shortage of food posed a serious problem. Mahatma Gandhi, therefore said, "If God were to appear in India, He will have to take the form of a loaf of bread." Population explosion was aggravating the situation. Every five years, the increase in our population was greater than the entire population of the UK. Self-sufficiency in food by raising productivity in the field was felt not only desirable, but also inevitable for survival.

The problem of unemployment or underemployment was serious and allied to this was the colossal poverty of the masses. It was found that India was one of the poorest countries of the world in spite of her vast and rich natural resources. Both the rate of growth and the level of national income were unsatisfactory. Further, the national income was not distributed evenly. To secure a rapid rate of economic growth and to distribute the national income equitably was felt an objective of immense importance.

Mass illiteracy was correlated with mass poverty. It was a blemish on the face of India, which takes pride in being the largest democracy in the world. But more than seventy per cent of the population are found to be illiterate as well as below the poverty line. It was therefore concluded that unless illiteracy is eradicated, not only mass poverty will be abolished, but also democracy cannot be a success.

Being steeped in ignorance, a large percentage of people were not able to participate in the developmental activities. Further, they were in the grip of casteism, communalism, superstitions, evil customs and traditions which were clear indications of social backwardness. The most serious problem of all these was the influx of millions of refugees from Pakistan and the urgent task of their rehabilitation which ate away vitals of much time and energy.

Silver Lining

But there was a silver lining in these black clouds. There was robust faith and optimism, among all individuals. There was a strong surge of nationalism and sacrifice throughout the country. There was abundant enthusiasm and deep sense of social service in everybody. The very feeling that shackles of alien rule were broken and the nation had emerged from foreign bondage, generated new awareness, new zeal and new aspiration among all the people from the downtrodden to the well-to-do. All this enabled Indians to overcome whatever hurdles came in their way. The spirit of emancipation made them stand like strong rocks to face any odds and evils. A new era was thus ushered in with the attainment of Independence and a peaceful revolution changed the entire attitude and outlook of the people. The most outstanding achievement of the resurgent Indian nation was the new Constitution which is unique in many respects. This massive document was finalised by the Constituent Assembly after months of intensive discussion and deliberation and was lastly adopted on the 26th January, 1949. Its Preamble laid down the objectives of national policy in the following words:

"THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN DEMOCRATIC REPUBLIC and to secure to all its citizens:

JUSTICE, social, economic and political;

LIBERTY of thought, expression, belief, faith and worship

EQUALITY of status and opportunity; and to promote among them all;

FRATERNITY assuring the dignity of the individual and the unity of the Nation;

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do

HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION."

A New Vision of Education

Education was regarded as the potential instrument of social transformation and important means of national development. In a world of science and technology, it was education that would determine the levels of well-being and prosperity of the people. The success in the grand enterprise of national reconstruction would largely

depend on the quality of the young people. In order to accelerate the pace of national upliftment, it was felt essential to frame an imaginative and well-defined educational policy and to take determined and vigorous action for vitalising and improving the quality as well as quantity of education. Consequently, a great priority was given to education and a large number of committees and commissions were appointed to enquire into various specific and general educational issues confronting the nation and suggested guidelines and recommendations for reformation and improvement. Important of them are the University Education Commission, Secondary Education Commission and Indian Education Commission which reviewed various stages of education and suggested measures for structural and academic advancement.

One after another five Five-year Plans were implemented since 1951 and considerable weight was given on educational programmes both qualitative and quantitative. As a result of these plans there has been unprecedented expansion of education at all stages. Although Constitutionally education is a State subject, the Government of India have taken the initiative and leadership in implementing various projects meant for qualitative improvement of education. Education has been used as the main instrument of changes for the development of both physical and human resources. Emphasis has been laid on the strength of will, dedication and sacrifice for educational advancement and on social purposes of education to use it as a tool for realisation of national aspirations and for meeting national challenges. Educational system was geared to the needs of democracy, socialism and secularism.

The educational system of pre-Independent India was designed to meet the needs of an imperial administration particularly for manning certain white-collar jobs and within the constraints of a feudal and traditional society. So in order to meet the needs of a modernised, democratic and socialistic society, a number of radical changes are to be brought about in this obsolete educational system. Besides the structure, courses of studies, objectives, methods of teaching, textual and non-textual materials, media, preparation of teachers, their professional growth, school organisation and evaluation are to be modified accordingly.

The Kothari Commission visualised a revolution in education which in turn would set in motion the much desired social, economic and cultural revolution. They identified the following major programmes that would bring about this educational revolution (p. 5).

(1) Internal transformation so as to relate it to the life, needs and aspirations of the nation,

(2) Qualitative improvement so that the standards achieved are adequate, keep continually rising and at best in a few sectors, become internationally comparable, and

(3) Expansion of educational facilities broadly on the basis of

manpower needs and with an accent on equalisation of educational opportunities.

Attempts were made in the field of education to bridge the gulf between the objectives and realisation, to reflect the national needs and concerns, to secure rapid economic development by increasing productivity, to involve teachers and students in community activities, to promote social and national integration, to inculcate desirable social, moral and spiritual values needed for a democratic and socialistic society.

However, on account of various difficulties there has been a widening gap between our achievements and aspirations during these thirty years. Of course, there has been marked expansion in every sector of education and quantitative improvement may be deemed to be the greatest achievement of post-Independence period. But universalisation of elementary education is still an unfinished task, an unrealised dream and unredeemed constitutional directive. Adult and non-formal education programme has not yet been implemented satisfactorily. A high percentage of population belonging to Scheduled Castes, Scheduled Tribes and Backward classes are still socially underprivileged or deprived, among whom the number of drop-outs, failures and even unenrolled is too high. This is mainly due to their social, economic and psychological handicaps on the one hand and irrelevance, aversion and unsuitability of the educational system and academic programmes on the other.

Emerging India for a New Renaissance

The resurgent India is on the move. The emerging Indian society has now the promise of a new renaissance. After the period of a few centuries of alien administration, it has emerged into a golden era of freedom and activities. The struggle for Independence has been won with the armaments of peace and non-violence. The Gandhian dictum "The means should be as noble as the ends" has been vindicated by the attainment of freedom as also in the succeeding periods.

Externally India is free, but internally she is in chains. The chains are of many kinds and of varieties: political, economical, social and psychological. Democratic spirit has yet to be infused into the mental make-up, habit-formation and behaviour patterns. Economic disparity is widening and majority of people are under grinding poverty. India still has half of the total illiterate population of the world. Regionalism, communalism, casteism etc., are still raising their ugly heads and threatening national peace, solidarity and security.

Teachers, students, supervisors and administrators should be oriented with the concept of true education and its various desirable objectives. They are to be inculcated with laudable values—social, moral and spiritual. The lofty as well as practical ideals of democracy, socialism and secularism must be made clear and acceptable to all concerned. Education has to be revamped and reshaped to

function as an agency of social change as well as control and play its role for modernisation. (With these objectives in view, ideas and activities of our national heroes like Gandhiji, Tagore and Aurobindo would work as beacon lights.) Besides, the problems encountered by this emerging society like national integration, international understanding, population, education, school-community relations, vocationalisation and so on, should be discussed from various angles, so that adequate guidance and insight can be obtained for their solution.

We should not be disheartened by our failures or slow progress in various fields. Rather we have reasons for our price, for our remarkable achievements and for our spiritual leadership. We are heirs to a hoary heritage, to a rich culture and to a spiritual as well as ethical tradition. We are likely to be relapsed into moods of frustration, pessimism, discord and ill-will. We may not be able so easily to get rid of the centuries-old inertia, oppression and exploitation. But the strong inspiration and insight received from it would give us mental strength, confidence and other qualities of head, heart and hand.

(Our spiritual traditions should be reinforced with material culture of the West.) We should take advantage of the Western advances in science and technology and also of our own cultural and spiritual values. Man's knowledge and mastery of science and ideals of peace, non-violence and compassion should go hand in hand. The Kothari Commission have rightly observed;

"The greatest contribution of Europe doubtlessly is the scientific revolution. If science and Ahimsa join together in creative synthesis of belief and action, mankind will attain a new level of purposefulness, prosperity and spiritual insight. Can India do something in adding a new dimension to the scientific achievement of the West? This poses a great challenge and also offers a unique opportunity to the men and women of India, and especially to the young people who are makers of the future". (p. 22)

Let us answer these questions and discuss these issues in the following pages.

DEMOCRACY : THE CONCEPT, PRINCIPLES AND EDUCATIONAL IMPLICATIONS

Democracy Through Ages

THE CONCEPT of Democracy has undergone considerable changes through the ages. Its origin is traced to the 5th century B.C. with the general impression that democracy is an occidental product having its origin in Greece. During the 5th century B.C. the various city-states like Athens, Sparta, Miletus and Ephesus, experimented with the different forms of Government and finally adopted democracy. But it has been our impression that the concept of democracy originated in India before the growth of the city-states in Greece and it also greatly influenced the social, political, religious and educational activities of the Aryans even between 1500 to 2000 B C.

The "love of all mankind" is central to the Hindu Philosophy. The values of Indian life enshrined in '*Basudheib Kutumbakam*', '*Sarbe Bhabantu Sukhinah*' etc., are the basis of democracy. On the other hand, in the West "Brotherhood of man" has largely remained verbal sentiment, although it may be that national and international democracy based on this philosophy has ushered in a new chapter in the history of mankind.

Etymologically the term is derived from two Greek words *demos* and *kratia*, the former meaning the 'people' and the latter "power". Democracy thus means the power of the people. Greek democracy was at its best in the Athens of Pericles, who declared with reasonable pride, "We have a form of Government not fetched by imitation from the laws of our neighbouring states (nay, we are rather a pattern to others than they to us), which, because in the administration it hath respect not for a few but to the multitude, is called a democracy ... And we live not only free in the administration of the state, but also one with another, void of jealousies, touching each other's daily course of life; not offended at any man for following his own humour nor casting on any man censorious looks, which though they be not punishment, yet they grieve."[1]

It is asserted that democracy is consistent with Indian traditions and therefore does not need emphasis. Some of the Indian historians neatly puncture this doubtful theory, pointing out that the Vedic society is not like the modern Indian society, that the ancient village Panchayats do not resemble the Lok Sabha. India has long understood and used the principle of consensus. But consensus in a relatively small, homogeneous group of relatives and neighbours is

quite a different matter from consensus in a large and heterogeneous society. "Authority" in the former situation was centralised, hereditary and respected, in the latter it is dispersed, delegated and suspected, "Government by consent of the governed" is not the same as "Government by participation". As such to these critics, Aryan Democracy was not democracy at all.

If this is so, then the Athenian Democracy even cannot be called a democracy. Because it was also limited to a small city-state and a large number of Athenians, were also deprived of citizenship. Slavery was even eulogised by them and did not hamper the growth and functioning of democratic institutions like Greek city-states. In India there were many *janapadas* or clans which had democratic ways of living and administration based on the principles of self-government. Often they had "samities" or assemblies which were attended by the people from different strata of the society for discussing the affairs of the state and taking decisions. There were both republican as well as monarchical rules, most of them being limited by "popular will".

It is, however, to be agreed that in the West particularly in England and France the stream of democracy has been flowing continuously with new life and vigour through struggles and revolutions, whereas in the East specially in India due to foreign invasions and internal inertia, apathy and orthodoxy, the source has largely dried and partly lost its course amid blind rituals, superstitions and alien administration.

A time came when the great Greeks themselves felt frustrated with democracy. Fifty years after Pericles, Plato objected to democracy on the ground that it produced demagogues. Aristotle called it a perverted form of democracy. In spite of all this, the fact remains that political philosophy of highly critical and popular nature has its beginning in Greece. The city of Athens transmitted the ideals of the people ruling themselves to the city of Rome where the first historic Republic was born. Although the patricians or privileged class dominated the Republic, the plebians or the common man wrested some appreciable power. Then the Republic was caught up in the glamour of the Empire. The internal corruption and external aggression subsequently brought about the fall of the Roman Empire at about 500 A.D. It should be noted here that the Athenian concept of democracy implied "direct democracy" of the city-state, whereas Roman concept of democracy was evolved into an "indirect democracy" of a vast Republic.

Athenian Democracy was based upon a large slave class and the Roman democracy depended on the neglected plebians. These were the blemishes in the ideals of democracy. Even Plato and Aristotle held the view that not only slaves, but all members of the producing classes must be excluded from citizenship. Thus they taught that the working classes must not rule and ruling classes must not work.

These practices were quite undemocratic and out of harmony with the general character of democracy. However, in spite of all these

limitations, the Athenians or Greek Democracy was the pioneering experiment in political thought. Tnroughout the Roman and Medieval world very little has been added to the evolution of democracy.

Since the dawn of conscience in man, the conception of democracy and the methods as well as techniques of realising it have been the main agenda of human history. Democracy has been synonymous with the emancipation of man from the bondage of superstitions, wrong beliefs, inequalities, tyranny and oppression. The sense of brotherhood and the recognition of the supreme worth of individual personality have not only strengthened the very base of democracy, but have also elevated its pedestal to many universal institutions and world organisations.

Democracy is a hoary heritage enriched by many sources. The ancient Aryan hermits, Old Hebrew prophets, Greek philosophers, Roman legal and administrative genius, great religions of the world how sacrifices of innumerable martyrs who through the ages have struggled in defence of freedom and justice. The heritage has also been recorded and preserved in the great spiritual and legal documents, in the Vedic scriptures, in the Ten Commandments in the Magna Carta, in the Bill of Rights, in the French Declaration of the Rights of Man, in the American Declaration of Independence, in the Federal Constitution in the Gettysberg Address, in the Satyagraha or Quit India Movement and in the Universal Declaration of Human Rights of the UNO. Although the concept of Democracy has undergone kaleidoscopic changes, the core of the matter remains as it is: struggle of man for freedom, equality and fraternity.

The Middle Ages developed the notion of social contract which released the people from the bondage of obligation and obedience, if the ruler broke his promises and also discovered the idea of representation to solve the problems of democratic government in large communities. It was only after Reformation and Renaissance that new democratic ideas or principles were added to the Greek heritage in the West. Subsequently, the Industrial Revolution, the American Declaration, the French Revolution, Marxism, Socialism and many other occurrences and ideas not only strengthened the democratic trends, but also enriched and widened the dimensions of democracy.

Principles of Democracy

The following principles emerge as the characteristics of democracy in its modern sense:

1. Democracy affirms the worth and dignity of the individual and declares that every human being is to be regarded as an end, and not as a means only.

2. "Sovereignty of the living individual" points directly to the human individual as the "unit of judgement and responsible action."

3. Equality i.e., equal right is guaranteed to all which touches the heart of democracy as its central element.
4. Democracy regards political and social liberties as the only dependable safeguards of individual worth and equality.
5. Democracy rests on individual opportunity as well as individual responsibility.

In the ultimate analysis, democracy rests on the beliefs in the dignity of individuals and voluntary sharing of life by every member of the society with all other members. It means the optimum sharing of life and a function of two elements, namely, cooperative effort and shared satisfaction. Any force which promotes these elements is an alley of democracy and any hindrance to them is an enemy. Dewey who is much a philosopher of democracy as of education, affirms the same thing when he asserts that democracy, is "conjoint, communicated experience". Therefore social structure should be full of living experiences and free-flow of communications, so that it can promote the growth of democracy.

Democracy has enshrined three deities of "liberte, egalite and fraternite" i.e., liberty, equality and fraternity, which are the ideals yet to be achieved. They are a strange mixture of lofty dreams and hard realities. At times they may seem to be nothing more than far-distant beacon lights on to a brighter and better day that will dawn. But the strong conviction of mankind in this trinity has given the most tangible expression of the universal brotherhood in the form of UNO which has prevented a large number of catastrophic wars. Time and again there have been conflicts between impulses of democracy and its opposing forces.

According to Henderson, "democracy is based on two assumptions: the infinite value and worth of human personality and belief that men are capable of managing their own affairs in such a way as to promote the welfare of all and that therefore, they should have the freedom to do so". It is also to be borne in mind that the democratic principles cannot only be applied to the political area. They can also be applied to the economic and social field. Boyd Bode, therefore, considers democracy as "a way of life" and by way of life, he means "a determining influence in every major area of life". Moreover, democracy has been accepted as a philosophy of modern life and its value premises must permeate all the activities in which men engage. Since education is an important activity of human history and a potential instrument of the social changes, democracy has its greatest nursery in and its closest alliance with education.

Education for Democracy

Preparation of pupils for democracy has been a long-time goal of education in many developed countries of the world. Those nations have used their educational systems to train individuals to uphold the democratic values of the society and to acquire the knowledge, understanding and skills needed to perpetuate these values. This process

has been an important part of education for democracy which has been stimulated by many international incidents like the two World wars, the conflict between democracy and totalitarianism or communism and the tensions arising out of other great social and political changes.

We may ask what is education for democracy? No precise meaning has emerged so far to have a commonly accepted usage. In one sense we may call it citizenship education concerned with the rights and duties of the good citizen in a democratic society In another sense, it is concerned with the moral, ethical, social, political and economic aspects of life. Harris in his *"Encyclopaedia of Educational Research"* has mentioned two studies which attempted to define citizenship education or education for democracy.

The first of these studies in Detroit "Citizenship Education Study" is based on five qualities of a good citizen. These qualities affirmed that the good citizen (*a*) is aware of the importance of meeting basic human needs and is concerned with the extension of the essentials of life to the individual, (*b*) gives allegiance to the ideals of democracy, (*c*) practises the kinds of human relationships that are consistent with a democratic society, (*d*) recognises and endeavours to help in the solution of the social problems of the time, and (*e*) possesses and uses knowledge, skills and abilities to facilitate the process of democratic living.

Another study was conducted by the National Council for the Social Studies in cooperation with the Armed Forces Information and Education Division of the Department of Defence in order to prepare a definition of the good democratic citizen by means of the pooling of characteristics submitted by experts on citizenship education. The resulting composite definition contained 24 qualifications of a good citizen, with numerous subordinate characteristics for each major one. Typical were the following: the citizen (*a*) believes in quality of opportunity for all people, (*b*) values and respects, human rights and privileges guaranteed by the Constitution, (*c*) respects and upholds the law and its agencies, (*d*) understands that in the long-run people will govern themselves better than any self-appointed group would govern them, and (*e*) recognises taxes as payment for community services and pays them promptly.

Democracy is of slow growth and to succeed, it must be a living plant rising from a favourite soil and nourished by suitable air, water and light through a long procession of years. Education for democracy involves not only knowledge, but also deep understanding, skills, attitudes and interests. It cannot be taught like algebra or geometry but has to be practised and realised by the growing child as a way of life like in hygiene and physical fitness. The Associations for Education in Citizenship in England has defined education for Democracy, "Training in the moral qualities necessary for the citizens of a democracy, the encouragement of clear thinking in every day affairs, and the acquisition of a knowledge of the modern world".

Citizens are made, not born. The task of education for citizenship in a totalitarian country is comparatively easy. The leaders in such a state have their own ideas and they know the methods of translating them into reality. The individuals are regarded as cogs in the machine and the instruments of the State as means and not an end. They are easily dictated, directed and even conditioned by the totalitarian rulers and leaders. In a democracy the task is, however, much more complex and difficult both on account of two reasons. Firstly, the individual is upheld above the society i.e., State and Society exist for the individual, and not the vice versa. Secondly, although the individual is taken to be a social being with various social obligations, "it is well-nigh impossible to draw up a blue-print of the ideal democratic society".

Education for citizenship besides developing all the potentialities of the individual, physical, mental, social and spiritual to the full, must prepare him for what is not a single citizenship, but really four allied and interdependent types of citizenship—citizenship of family, citizenship of the schools, citizenship of his country and citizenship of world. Education for citizenship should, therefore, be conceived of as a life-long process that begins in the family, gathers strength in the schools, widens into country level and culminates into world citizenship. These various stages of this ever-broadening process into new horizons are not isolated or separated from one another, they are rather inter-connected and inter-related, even sometimes inter-mingled. No child who is not brought up as a good citizen of the family or school community will ever develop into a good citizen of his country or of the world.

Education for citizenship begins in the family which is the first and most enduring nursery of the good citizens. The democratic values like tolerance, cooperation, self-abnegation, fellow-feeling are likely to be inculcated in the young children in the family better than in any other agencies. In a good family perfect balance is struck between the needs of the individual and the demands of the social group. Every individual learns to adjust and harmonise his own unique interests and needs to those of the other family members. The family being a small social unit, the young children can easily understand their position and realise their rights and obligations in an adequate manner. Thus as a simple miniature society, family provides invaluable learning experiences for democratic living in future.

The foundations laid in the family should be consolidated in the school. The democratic experiences should be deepened, enriched and expanded to the wider circles there. Narrow loyalty of the family life had to broaden into wider loyalty of the larger, more complex and more impersonal community. There may be difficulties in striking a happy balance between the needs of the individual and those of the community. But the child learns here to make necessary adjustment through give and take and some sort of compromise.

D' Souza has rightly observed, "Every school, has a dual function to perform, to train the child to be a good citizen of the school community, and to prepare him, as fully as possible, for the wider society into which he will enter on leaving school and as a member of which he will have to live, move and have his being, schools must cease to be ivory towers isolated from the life of the community, they must realise that they are an integral part of the community, and that their *raison detre* is not only to develop the individual to his maximum capacity, but to realise him so that he will use his talents and abilities in the services of his community, his country and the whole world."

It has already been said that education for citizenship cannot be taught like any other school subjects. It does not deal only at an intellectual plain, it implies a number of suitable skills, attitudes and interests besides knowledge and understanding. Therefore, education for democracy should not be identified with a course of civics. Sir Richard Livingstone has rightly said, "Citizenship is not information or intellectual information, though these are part of it, it is conduct not theory, action not knowledge". An individual may be familiar with the content of every book on the social science without being a good citizen. A mere theoretical knowledge of his rights and duties as a citizen will not make him a good citizen. This knowledge may be a foundation upon which pupils' life and experiences, his attitudes and interests should be developed in an intensive as well as ever-widening spheres.

The curricular and the co-curricular activities should be organised in the schools in such a manner that real experiences in democratic living can be provided to the child. The best way of imparting citizenship education to children is to provide every opportunity for learning the rights and responsibilities, joys and sufferings of democratic living. John Dewey has, therefore, insisted that the school should be an epitome of the society. Every school as far as possible should be democracy in miniature giving children as large a share in the management of their own affairs as they are capable of and providing as much learning experiences as possible in citizenship. It is definite that only a democratic education can be able to produce democratic citizens.

Since India has adopted the democratic way of living, she will be able to achieve her end only through active participation of her citizens in democracy and possession of the desired qualities of a democratic citizen. "Citizenship in democracy in the words of the Secondary Education Commission, 1952 " is a very exacting and challenging responsibility for which every citizen has to be carefully trained. It involves many intellectual, social and moral qualities which cannot be expected to grow of their own accord. It has been rightly emphasized that a democracy is based on faith in the dignity and worth of every individual as human being. The assumption of his innate "worthfulness" is the most significant from the point of view of democratic education which intends the full all-round develop-

ment of every individual's personality. This implies that education should take into account all his needs—psychological, social, emotional and practical and cater to all of them. Thus education should transcend the narrow academic concepts and broaden out into an education for living.

Our democracy harbours so many races and religions, castes and communities. A healthy development of democratic education will ameliorate the difficulties and differences arising out of such diversities. The Secondary Education Commission have aptly said, "No education is worth the name which does not inculcate the qualities necessary for living graciously, harmoniously and efficiently with one's fellowmen. Amongst the qualities which should be cultivated for this purpose are discipline, cooperation, social sensitiveness and tolerance. Each one of them has its own special part to play in the humanising and socialising the personality".

These qualities are the democratic values which will enable children "to adopt democracy, not only as a form of Government but also as a way of life". This can convert the differences of languages, cultural pattern, religion etc., into the warp and woof of a very rich and rewarding social and cultural life. The Kothari Commission have, therefore, suggested, "We have to cultivate a spirit of large-hearted tolerance, of mutual give and take and the appreciation of ways in which people differ from one another. This is a very exacting experiment in living that we have launched and no education will be worthwhile if the educated mind is unable to respond to the situation with intelligence and imagination".

In short, democratic education is itself a living experiment which is not only exacting, but also challenging.

DEMOCRATISATION OF EDUCATION IN INDIA

Democracy in Form, not in Spirit

IN INDIA, in spite of her strong commitment to the democratic ideals, democratisation of education is still far away from realisation. We have obtained political democracy, but social and economic democracy does not seem to have been achieved to a reasonable extent. Education has not been moulded to impart citizenship training with suitable knowledge, skills, attitudes and interests. K.G. Saiyidain has, therefore said, "In India, the forms and institutions of political democracy have been established, but the spirit which gives them reality and meaning has yet to grow, for this purpose education should devote itself to the cultivation of the attitudes and ideals which are needed for the successful implementation of democracy".

Citing example from the modern democracies of the world, he has added that in many countries there is a movement to 'democratise' education in all its phases so that it becomes an efficient instrument to develop the spirit of freedom and responsibility needed in the citizens of a democratic state. We should certainly examine this possibility but the problem is not merely that of extending the frontiers of democracy into the educational field, but also of defining the concept more intelligently and sensitively.

Although the Acharya Narendra Dev Committee in 1938, the Mudaliar Commission in 1952 and the Kothari Commission in 1966 have suggested a large number of measures for democratising education at various levels, the progress in the direction has not yet been satisfactory. As has already been said, in spite of the avowed declaration about her firm commitment to democracy on the attainment of Freedom and in the Constitution, India has yet to go a long way in the direction of "democratisation of education".

Need for Democratisation

It also need not be emphasised that democracy cannot be established by the mere governmental decrees and directives. While democracy can be popularised through publicity materials and mass media, and democratic organisations may be set up by a stroke of pen or through a piece of legislation, actual practice of the democratic ideals is a time-taking process. Translation of the basic truths of democracy into real life is a very slow process which is possible only through gradual modification of behaviour, life-styles and continuous

social changes. When functional democracy is established in the entire educational system, structure and institutions, democratisation will not only be possible, but also be stabilised.

During the past three decades, unprecedented expansion as well as qualitative improvement have marked some trends towards the democratisation in the field of education. Attempts are not wanting to orient educational administration, supervision, practices and programmes according to the democratic principles. Dr. S. P. Ahluwalia has, in the context, remarked, "The entire school paraphernalia is, perhaps, gradually been attuned and geared to the requirements of a developing democracy. Certain constitutional provisions and increasingly larger provision made in the Five-Year Plans for education to achieve democratisation in the age-group 6-14 years in the first instance, testify amply to the earnestness of the architects of India to make this doctrine a *fait accompli* in the foreseeable future".

Progress in the Direction

The phenomenal expansion at all stages of education especially school education with the increase in the number of schools, teachers, pupils and expenditure therein, a large number of measures for improving the economic, and social status of teachers, provisions of multifarious incentives and facilities for the weaker and deprived sections of the community like free supply of textbooks and writing materials, free school uniforms, attendance scholarships, construction of quarters in tribal areas, establishment of Textbook Banks etc., can undoubtedly be treated as clear indications of the landslide drift in the direction of democratisation. The institution of various merit scholarships and loan scholarships not only provide educational opportunities to the needy talented scholars, but helps promoting social mobility of opening new vistas to the deprived and taking the lowest to the higher rungs of the social ladder. The Ministry of Education, Government of India in its "Education in Eighteen Years of Freedom" has mentioned in this context, "Democratic system of education offering equal educational opportunity to all irrespective of caste, creed or sex, that has given into herself must have an integrated scheme of scholarships to enable the deserving and promising students to go higher up the educational ladder unhampered merely for economic reasons."

Prof S. Nurul Hasan, the ex-Union Minister, therefore, reiterated that in view of India's commitment to create a democratic and socialist society, she has been making attempts to bring about "social transformation". Among the steps which must be taken to bring about such transformation, one may accord high priority to the establishment of an educational system which provides equality of educational opportunity and a consequential employment policy which tries to equalise economic opportunities as well. According to him we have so far been trying to equalise educational opportunities through three main programmes: (a) expansion of facilities at all stages; (b) provision of free education at the primary and the

secondary stage; and (c) maintenance of low fees in higher education. Besides, there has been reservation of seats for the Scheduled Castes and Scheduled Tribes students and the provision of certain number of scholarships for scholars belonging to the weaker sections of the community. These are the effective tools for the equalisation of educational opportunities and this is the basic tenet in democratic education

According to 1971 Census, the population of the Scheduled Castes and the Scheduled Tribes was 79.9 million and 38.0 million respectively forming 14.6 per cent and 6.9 per cent of the total population of India. An analysis of the state-wise distribution of this population reveals that a little more than half of the number of Scheduled Castes live in four states i.e., Uttar Pradesh, West Bengal, Bihar and Tamil Nadu. The population of the Scheduled Tribes is, however, concentrated in Assam, Bihar, Gujarat, Madhya Pradesh, Orissa and Rajasthan. Both these communities together form more than one-third of the total population of Madhya Pradesh and Orissa. These communities are educationally backward and all attempts are being made for ameliorating this difficulty. They have still to go a long way to reach the progress achieved by other communities. The main reason for slow progress is not so much the poor enrolment as it is the higher wastage rate in the case of Scheduled Castes and Scheduled Tribes communities at all stages of education. Most of the students from these communities are the first generation school-goers and so parental help and encouragement are generally lacking. Besides, their poor economic condition, malnutrition, ill-health and unattractive school environment and school curriculum stand on the way of their educational progress. Since educational upliftment of these communities is felt extremely urgent and significant from the point of view of democratisation, various schemes of assistance and incentives have been implemented after Independence.

Democratic trends are also evident in the administration of primary and secondary schools. Endeavours have been made in introducing new methods and innovations in educational practices. The official policies and pronouncements not only reflect largely the imprint and spirit of democracy, but also express the democratic intentions of the country. There has emerged a working partnership between the Centre and State governments not only in increasingly sharing the burden of educational expenditure but also sponsoring and implementing educational schemes of national importance. These are all indicative of democratisation in the field of education at the state and the national levels.

SOCIALISM AND EDUCATION

Socialism

SOCIALISM PRESUPPOSES public ownership of the means of production. It makes attempt to abolish the capitalist system and conflicting classes in the society. It aims at establishing a classless society free from exploitation, oppression and disparity and based on mutual cooperation and fellow-feeling. On the contrary, capatalism sustains on competition and self-interests. Human beings fulfil themselves individually.

Socialism is therefore called a way of life, a special culture and a design for collective living. It is not merely an "ism", a mere doctrine or a principle. It anticipates certain virtues and values of citizens who would constitute a socialistic order. Social justice and equality are the cardinal principles of socialism. A socialist actively participates in the productive processes of the society. He must have necessary skills, and favourable attitude towards work. He is essentially social, rational and just.

Socialism in India

India after independence has given herself a constitution which advocates socialism, democracy and secularism as its trinity. During the first two decades of free India "Socialistic pattern" in lieu of "Socialism" was very popular and during the first three Five Year Plans the spirit of socialism gained ground without much extrinsic expression. During ' sixties socialism was accepted as a state policy and several concrete steps were taken to realise socialism. Many banks were nationalised, Zamindars were toppled. Coal mines were taken under public control, sick textile mills were taken over by the State, the area of public trade was expanded by wheat and sugar procurement.

Nationalisation is not socialism, but this is taken as the first step in the direction of social transformation from capitalism to socialism. Various agrarian and industrial legislations promoted the socialism trend and paved the way for socialism. "Land to the tiller" and the worker's participation in management opened a new Chapter in the history of socialism. In 1973, Sri V.V. Giri in his speech opening the budget session of Parliament said,

"Ultimately, production and the quality of service to the people in all these fields depend on the dedication and workers. In the changed

context, both managers and workers have to give up the traditional concept of their attitudes and look upon workmen as participants in the service of the people. Workers should not allow trade union rivalry to prevent them from fulfilling historic role of being in the vanguard of socialist transformation by making our public enterprises successful and models of service to the people. On its part, Government recognises the central role of the workers in the economic process and will do everything in its power to ensure that their legitimate rights are protected. I appeal to workers, particularly in vital industries and sectors, to place the country first and keep in mind the conditions of the vast multitude of the low paid and unemployed."

Thus socialism has been reflected in different aspects of the modern Indian life and has affected the education, politics, industry, trade and commerce. In a sense this is inevitable. Emergence of socialism and its gradual development in all the countries of the world, particularly in developing countries where majority of people living below the poverty line, suffer from miserable wants of all kinds, infusion and spread of socialism cannot be checked. Even in some countries revolutions for socialism have raised their hands and blood and tears have stained the soil. But in India such revolutions are not successful on account of liberal, spiritual and tolerant culture, its vastness, its heterogeneity and diversity. Moreover, its considerate political leaders, social workers, writers, religious savants, have tried to effect socialism without violence and bloodshed.

Impact of Socialism on Education

Socialism has thus an inevitable impact on various aspects of the Indian life. The Constitution of India has laid down the Directives for provision of free elementary education throughout the country for all its children upto the age of 14 irrespective of class, creed, sex and economic condition. It was to be achieved again within ten years of the implementation of the Constitution. But it has not yet been possible due to so many social and economic constraints.

The various Committees and Commissions, have also suggested socialistic measures for widespread education. The Kothari Commission have observed, "One of the important social objectives of education is to equalise opportunity, enabling the backward or underprivileged classes and individuals to use education as a lever for the improvement of their condition. Every society that values social justice and is anxious to improve the lot of common man and cultivate all available talent, must ensure progressive equality of opportunity to all sections of population. This is the only guarantee for the building up of an egalitarian and human society in which the exploitation of the weak will be minimised " (p. 108)

Equality of educational opportunity is a prerequisite for a socialistic society. Inequalities of educational opportunities are however rampant in the India society. They have arisen in various ways, for example, in

places where no primary, secondary or collegiate institutions exist, children do not have the same opportunities as those who have these facilities in the neighbourhood. Attempts are therefore being made for wide dispersal of educational institutions consistent with economy and efficiency, for instituting adequate number of scholarships at various stages, for providing needed hostel facilities and for making suitable transport arrangements. Regional imbalances in the development of education are going to be reduced to the minimum.

An important cause of such inequality of educational opportunity is the poverty of a large section of population and the relative affluence of a small minority. Even in the same neighbourhood of an educational institution, children from poor families do not have the same opportunity as those who come from richer ones. With a view to overcoming this obstacle steps are being taken for abolition of fees progressively, for provision of free textbooks, reading and writing etc. Besides, the expanded programme of scholarship would help alleviating this difficulty.

Since differences in the standards of educational institutions create inequality in such opportunity, mere existence of educational institutions cannot help much. When admission into higher institutions and selection for services are made on the basis of marks obtained at public examinations, such inequality becomes very evident. For instance, the marks provide a common yardstick for a student from a rural area who attends an ill-equipped school and a student from an urban area who attends a well-equipped school. Similarly wide differences home-environment cause inequalities in education. A child from a rural family with illiterate parents cannot have the same opportunity which a child from an urban family with highly educated parents has. So remedial teaching has to be provided for under privileged children. Another category of educational inequalities is due to disparities existing between boys and girls as well as Scheduled Castes and Scheduled Tribes and high class students. The Kothari Commission have rightly remarked, "on grounds of social justice as well as for the furtherance of democracy it is essential to make special efforts to equalise educational opportunities between these groups." (p. 109)

The wide differences in the management of schools and vast disparities as existing in the service conditions of teachers, physical facilities in different schools pose a stumbling block in equalising educational opportunities. Attempts are being made to bring all schools under the same management or public control. All teachers will be or deemed to Government servants and be recruited by the same body.

As an impact of socialism on education all textbooks at the school stage have been nationalised, so that their writing, printing, publication and distribution are now state controlled. In this process not only quantity and content of textbooks are oriented and regulated according to the national policy and

ethos, the price-range is made appropriate to the economic conditions and requirements of students. Like other socialistic states and as found necessary from the psychological as well as pedagogical points of view, Indian languages are being used as medium of instruction not only at the school stage but also at the college level. Besides, English has been maintained as the medium of instruction at the university and higher/advanced learning centres. It is still being used as the language of international communication and language of the library.

At present various research studies being conducted at the national laboratories, universities and educational organisations are mostly related to production processes and national/regional needs. Utmost attempts are being made to raise the quality and quantity of production and distribution.

In order to introduce a similar pattern of education throughout the country, conspicuous steps have been taken at the national level. This new pattern of education has also been made socially more relevant, sociologically more dynamic and psychologically more suitable to children of a socialistic country.

What Should be Done by Education

In order to set up an integrated and egalitarian society the educational institutions should try to bring different social classes and groups together. But in India the educational system has increased social segregation and disparities. The so-called Public schools provide better education to the children of rich families, whereas rural schools impart substandard education to poor children. So instead of providing good education to all children or to all the able children from every stratum of society, it is only available to a microscopic minority of rich children. This is one of the major defects of the existing educational system. So the Kothari Commission suggested the system of Common School throughout the country which will be open to all children irrespective of caste, creed, community, religion, economic conditions or social status. In this context, the example of the USSR educational system is worth emulating. Even in the capitalist countries the important documents like the Plowden Report in the UK and Robins Report in the USA have provided ample guidelines for socialising education.

It is the responsibility of the educational institutions to bring about adequate awareness regarding socialism among the teachers and students. All of them should be oriented towards salient features and significant principle of socialism. Children as future citizens of the country should know their rights and responsibilities in a socialistic state. Besides theoretical knowledge, practical skill and experiences should be provided about a socialistic state or organisation. Proper attitudes and interests in socialism are to be developed through actual participation in various socialistic programmes like industrial concerns, agricultural cooperatives and so on.

Thus both theoretical and practical knowledge, skills, understanding and attitudes are to be developed among children through teaching various subjects and conducting different cocurricular programmes. Prof S. Nurul Hasan, the Union Minister of Education and Social Welfare in course of his address in the Award-giving function of the Central Board of Secondary Education, New Delhi on 11th March, 1973 observed,

"I have mentioned civics as I hope it will not only create the civic sense among the young people, but also an understanding of socialism so that the young people are armed with knowledge which will enable them to chart the course of the nation towards the goal of socialism. The extent to which the capacity to understand socialism is inculcated at the school level will largely determine the efforts of the Indian people to achieve socialism. But socialism is not enough if studied theoretically only. You must give proof of the dedicated service to the nation by identifying yourself with the bulk of the country men and women. . . "

With a view to making socialism a reality it is imperative on the part of schools and colleges to create involvement, interest and zeal for different socialistic programmes. There are mainly three ways in which the school can convey positive attitudes and values to students. They are (a) direct teaching, (b) living the values and attitudes to be learned, and (c) teachers becoming models embodying the desired attitudes and values. The last two are found to be most effective and useful. Direct teaching often gives knowledge and forms values/ attitudes only at opinion or information level. So in order to incorporate socialism in their values system, children should be encouraged to live the desirable values and attitudes in their environment. But the major inspiration and guidance must be made available to children from the 'models' provided by teachers in the schools.

Teachers must be embodiment of suitable qualities of head, heart and hand, and they must be able to reflect them in their thoughts, actions and behaviour.

India has enunciated democratic socialism in her Constitution. She has accepted that socialism is to be achieved through democratic methods like many Western States. But democratic methods are slow processes and it is naturally difficult to get any thing done by one's consent. To bring about changes in one's way of life, traditional attitudes and values through democratic methods are therefore not only time-consuming, but also difficult. Such changes are however permanent in nature and do not involve any anti or adverse reactions from anybody. Mass media are being engaged at present to form public opinion and change attitudes and values in the desired direction. There is no set model of socialism which is internationally acceptable or a fool-proof copy of perfection. Even two protagonist socialist countries USSR and China now belong to two opposite ideological camps. USA and UK are also not following the same

model of capitalism. It has been amply proved that the present form of socialism and capitalism will not survive. They have to be modified according to circumstances and national needs. In future, it is more plausible as well as feasible that the best elements and features of capitalism and socialism must come together and present a hybrid variety of democratic socialism. In India, Gandhian model of socialism would be more acceptable as well as successful as it is based on democratic values and cultural heritage. Education should be re-oriented and reconstructed accordingly to achieve socialism suiting to Indian needs and conditions.

SOCIALISM AND DEMOCRACY AS VIEWED BY MARX AND GANDHIJI

"I SHALL work for an India in which the poorest shall feel that it is their country, in whose making they have an effective voice, an India in which there shall be no high class and low class of people, an India in which all communities shall live in perfect harmony. . . This is India of my dreams"—Mahatma Gandhi.

These words speak of the spirit of socialism. But what is that spirit? What is the true nature of socialism?

Nature of Socialism

Socialism denotes political as well as economic theory of social organisation which advocates state ownership and control of the means of production, distribution and exchange. In this system the state as an agent of the society takes over ownership and management of all the means of production and distribution. Socialism therefore assumes the nature and character of the State. It may be monarchical or oligarchical or democratic. So a socialistic state is not necessarily democratic and the vice versa. Both socialism and democracy are, however, closely related as both are based on the principles of equality of opportunity, social justice and harmony. Thus both the terms have affinity, but not equivalency.

On the other hand, socialism and democracy are antithetical. Because the former always assumes certain centralism and a socialistic state is bound to be a centralised state. In a democracy such centralised authority is not encouraged and freedom as well as flexibility are promoted. In this set up economic activity is not a normal function of the State whereas in the socialistic State it forms a very important activity of the Government. Socialism presupposes planning and dispenses with free and self-directed market. So planning operates under and with state directives. In democratic or capitalistic country citizens and consumers are sovereign and their choices rule the nature of production. Production is influenced by effective demand and determines the volume of employment and character of distribution. But all these factors of economy are mostly controlled and directed by a central authority whether it is state or planning commission. That is why, it is criticised that planning and socialism do not lead to freedom, but to serfdom.

On the contrary, some argue that freedom under capitalism is no freedom and the consumer has not the real choice. This freedom is

ephemeral and such choice also involves the choice to remain hungry. Likewise, freedom of occupation in capitalism includes freedom of unemployment. It is also complained that no factor of production can get the highest remuneration under socialism, but there is the danger of the best as well as the least remuneration of all. Hence freedom in capitalism is a mirage and it is not meant for all. Only the 'haves' have the freedom.

In capitalism the distribution of wealth leads to inequality in consumption. But in socialism the principle "to each according to his needs" is implemented and economic disparity is reduced to the minimum. The socialistic principle declares that "who does not work shall not eat" and this emphasises manual labour and productive work.

Kinds of Socialism

Due to evasive and transcendental nature of socialism, it is not easy to classify it. Karl Marx is the father of Socialism—a philosophy of political economy. This philosophy is based on the principle of dialectic materialism in which matter is the ultimate reality. Even mind cannot exist without matter while matter may very well exist without mind. The foundation of Marxian socialism is nothing, but its economic structure. The material foundation of society means the sum total of the relations among human beings in the sphere of production, distribution and exchange. On the basis of these relations, every society is divided into various classes. The struggle between classes brought about by the economic factors changes society and creates history of man. Thus the class struggle is regarded by Marxian socialism as the inexorable law of human society. Force is taken as the midwife of every old society pregnant with a new one". That is why, violence is advocated by the Marxian socialists.

Another kind is Democratic socialism which is called as the best type for ensuring both economic security and individual liberty in the society. Laski is the chief protagonist of democratic socialism which connotes equality—social, economic and political. Laski pleaded for "revolution by consent" in place of Marx's idea of violent revolution in order to transform the existing capitalist order into a socialist order of the society. His concept "revolution by consent" has a deeper significance than merely changing the society by constitutional means. Since his socialism is primarily rooted in his sense of social justice, he laid more stress on attainment of social justice than on the establishment of a new economic order. According to Laski, centralised power as envisaged in the Marxian socialism "is not less corrupting in the industrial than it is in the political sphere and the trade union member who accepts orders without scrutinising them and relating them to his own experience may come very rapidly to find that he has lost his freedom not merely to act, but even to speak, at the very moment when that freedom is

most valuable for him." In short, democratic socialism intends a decentralised state machinery which will work in consultation with democratic trade unions for establishing a just and egalitarian society.

Gandhian socialism is a unique kind. It is different from the Marxian or Democratic socialism in structure, but the same in spirit. Gandhi accepted socialism as a part of his national programme for ending social and economic disparities. He interpreted Western democracy in the Indian context and coloured it with Indian cultural values. Gandhian socialism is Marxism minus violence. It agrees with the ends, but differs from the means adopted in Marxism. Humanism and spiritual significance are the basic features of Gandhian socialism and these are different from the Marxian democracy. As a true socialist Gandhiji in responding to a question once said, "Socialism is a beautiful word, and, so far as I am aware, in socialism the members of society are equal—none high, none low. . . This is socialism. In it, the prince and the peasant, the wealthy and the poor, the employer and the employee are on the same level".

Gandhian socialism is not meant only for India or any individual nation, but also for the whole world. He expects a new social order based on the principles of truth and non-violence. This world order is proposed with hatred and cruelty for none and love and compassion for all. Although Marxian socialism always anticipates struggle, conflicts and friction among all classes and groups for Gandhiji they are non-existent. Gandhiji counts spirit more than material and in place of class conflict and struggles, he pleads for renunciation, harmony, voluntary poverty, equality of man, dignity of labour and universal brotherhood.

Unlike Marx Gandhiji has the least hatred and rancour against capitalists. Like Christ he pleaded for hatred towards the sin of capitalism, not towards the sinner like capitalists. He rightly observed "I do not bear any ill of the capitalists; I can think of doing them no harm. I want by means of suffering to awaken them to their sense of duty. . . God help you". This is the true spirit of Gandhian socialism which is largely free from the vices and deficiencies of other kinds of socialism and is bound to stand as the strong pedestal for human emancipation from all ills and evils of economic inequality, social injustice and political rivalry.

Socialism and Democracy viewed by Marx and Gandhiji

Socialism and democracy are like twin blossoms destined to give fragrance to the mankind often threatened by suicidal wars and frequently stained with blood and dirts of many kinds—ill-will, groupism, sectarianism, casteism, communalism, bigotry and so on. The slogans raised by the human beings from time to time are conducive to both socialism and democracy. "No taxation without representation", "Liberty, Equality and Fraternity." "Land to the tiller", "Government of the people by the people and for the people", "From each according to ability to each according to needs", etc are

not merely slogans but clarion calls for the fight for democracy and socialism. Even Karl Marx criticised to be an anti-democrat was not really averse to the idea of true democracy. He mentioned in the *Communist Manifesto* (1848). "Communists support every revolutionary movement against existing social and political order of things. . . They labour everywhere for the unison and agreement of the democratic parties of all countries". It means that Marxian socialism is not anti-democratic. Of course, it is capitalistic, but also because it is impregnated with various social injustice, corruption and torture. In confirming this proposition, Laski has aptly remarked in Introduction to his book *Communist Manifesto : Socialist Landmark* (1948)". The Manifesto did not propose the exchange of one dictatorship for another, it proposed the democratization of power by putting the authority of the State into the hands of the working class. It assumes that the decline of capitalism has produced a working class mature enough to recognise that it must take its destiny into its own hands and begin the building of socialism".

Similarly, Gandhiji was a veteran democrat and always fought for individual freedom, social justice and equality. He wanted to achieve the ideals of socialism only through democratic means and not through violent methods. As discussed earlier, he even did not hate his enemies and wish to realise fair objectives through fair means only. In *Harijan* (1939, May 27) Gandhiji wrote, "True democracy or *Swaraj* of the masses can never come through untruthful and violent means, for the simple reason that the natural corollary to their use would be to remove all opposition through the suppression or extermination of the antagonists. That does not make for the individual freedom." On the whole, Gandhiji advocated for both democracy and socialism and tried to translate these. ideals into realities through the methods of truth and non-violence.

Both democracy and socialism aspire for achieving their common goals of a just, prosperous and egalitarian human society. Both of them extend their help to realise the objectives of the other immediately and natural goals in the long-run. Democracy cannot achieve its fundamental ideals of liberty, equality and justice in the absence of values of socialism and socialism cannot realise its aims of economic equality, freedom and equity without democratic methods. In short, both democracy and socialism are not contradictory, but Marx and Gandhiji are for achieving the common goals of democracy and socialism, even though their approaches and methods are different.

SECULARISM AND EDUCATION

Meaning and Nature of Scularism

RELIGION CONSTITUTES an important element in the Indian culture. It exercises a very significant influence in Indian civilisation. But it is a mystery to many how the Independent India declared herself a secular State? By becoming secular, India has not been anti-religious or irreligious. Rather she wants to be independent in her attitude towards all religions, her age-old tradition of tolerance, magnanimity, free thinking and universal brotherhood has been amply reinforced by constitutional provisions.

Dr Rajendra Prasad, the first President of India, has made this position very clear by saying, "There are some who think that because we are a secular state, we do not believe in religion or spiritual values. Far from being so, it really means that in this country all are free to profess or preach the faith of their liking and that we wish well of all religions and want them to develop in their own way without let or hindrance". India being a land of multi-religious, secularism is the best arrangement ever made by any democratic country.

B.R. Ambedkar explaining the concept "secular state" has remarked, "All that a secular state means is that this parliament shall not be competent to impose any particular religion upon the rest of the people". Freedom of religion is fundamental to a secular state. That is, every body can profess any religion or no religion. No imposition of any kind on religious ground is entirely forbidden. All citizens irrespective of their religious faith, will enjoy equality of rights. No religious community will be favoured or discriminated against and no instruction in religious dogma will be given in any public school. But it does not mean religious apathy or inertia. It rather promotes religious tolerance and active reverence for all religions.

Jawaharlal Nehru, the first Prime Minister of India enunciating the secular nature of the Indian constitution has observed, "It means while religion is completely free, the state including in its wide fold various religions and culture, gives protection and opportunities to all and thus brings about an atmosphere of tolerance and coopera- tion". Thus by declaring India a secular state, the fathers of the constitution have visualised fullest freedom, tolerance and cooperation in the most sentimental subject like religion.

In a multi-religious society like India it is desirable to make a distinction between "religious education" and "education about religions". The former means only the teaching of the principles and doctrines of a particular religion, whereas the latter is pertaining to a study of religions from a broad point of view. The Kothari Commission has aptly said the latter as "the eternal quest of the spirit". It is necessary for a multi religious democratic state to promote a tolerant study of all religions, so that its citizens can understand each other better and live amicably together".

It is however apprehended that since no instruction is given about any religion in schools, students will remain in dark about different religions. They will not have any ideal about their own religion nor about others. The consequent general ignorance and misunderstanding about various religions may create conflict and tension among the citizens. The Kothari Commission have therefore suggested, a syllabus giving well chosen information about each of the major religion should be included as a part of general education to be introduced in schools and colleges up to the first degree. All religions may be highlighted and their inherent spiritual and moral values will be made clear.

Webster's Dictionary says that secularism is the "belief that religion and ecclesiastical affairs should not enter into the functions of the State... "Another alternative but negative definition given by Webster says", A system of doctrines and practices that rejects any form of religious faith and worship". This emphasises a rational thinking about all religions and forms an important component of secularism. It is also a logic as one another has put it "a fair hearing of all points of view with special privileges accorded to none".

It has been rightly felt essential to develop a more secular outlook amongst those who profess various religions. It would be possible according to some thinkers, by an adequate study of science with its stress on open-mindedness, tolerance and objectivity. It is also argued that there should not be any water-tight compartment between spiritual and secular matters. Because spiritual matters have secular roots and secular matters have spiritual roots. In the words of Dr Iqbal "the spirit finds its opportunity in the materials, the natural and secular. All that is secular is therefore, sacred in the roots of its being". This should work as a guidance for our future development in the direction. Both science and spirit should go hand in hand. The scientific and spiritual values in harmony will pave the way for the eventual emergence of a society which would promote the development of the whole well-integrated man, not the fragmented and unbalanced personality.

Secularism and Education

Education in Independent India comes under the state control and is quite secular and non-denominational. Children as future citizens must get that education which should aim at their

development irrespective of religious affiliation or social status. They are to be taken as citizens not as members of one particular religious group. India should be released from her past religious traditions and pursue the path of free religious activities in a secular manner. As has been said earlier, secularism does not mean that religions should be banished from the educational scene and rather both should be well-integrated in a process which is dynamic and conducive to change and progress.

Secular education should be taken as a quest for knowledge and spirit in an objective and tolerant manner, not as a conquest of faith and religious ideas embedded in our culture. It should aim at questions, rather than answers to religious pursuits. True secular education must be built in individuals' potentiality and their eternal quests, not blind faith and biased attitudes. It must be based on morality, justice, free thinking and service.

As far as religious instruction is concerned, the entire educational system may be divided into three categories (1) Government, (2) Aided, and (3) purely private or special.

Government institutions are solely maintained out of public funds and as per the constitutional provision under Art. 28.1, no religious instruction can be imparted in these schools and colleges. The aided institutions are taken as semi-govenment and as such the management may make arrangements for religious instruction without affecting anybody's sentiment. Government can neither favour nor disfavour such religious education in educational institutions. The purely private organisations are set up by religious or other endowments. These institutions do not receive any assistance from government and are free to impart any religious instructions without any interference from government.

Citizen and School in Secular India

Now a relevant question may be asked: what kind of citizen should education promote in the secular India? He must be a free thinker and open-minded individual. He cannot be a religious fanatic or bigot. His tolerance, sympathy and understanding for various religions must be of high standard. He must recognise religious pluralism and have impartial as well as unbiased attitude towards all religions. His rational and liberal views on religions will gain respect and confidence from all sects and religious groups.

Secularism in education theoretically may be interpreted as religious neutrality of education. In practice however all religions are excluded from the curriculum and no instruction on any religion is imparted in schools and colleges. Such principle of neutrality holds good in the normal/formal educational system. But to any discerning eye it will be visible that a large majority of our schools are not really neutral to religions. Religion creeps into educational process in different ways stealthily and unassumingly. It comes through morning prayers, staging mythological plays, celebrating festivals, decorating

classrooms and so on. Even teachers impart religious instruction unconsciously as their talks, discussion and clarification in class rooms have religious overtones and express their religious faiths and mores. Therefore it is called that in every country a "Hidden curriculum" works in disguise and the religion of the dominant group in the locality greatly influences the programmes in educational institutions. This is not peculiar to India only, it is a fact even in all advanced countries like USA, UK etc.

Therefore utmost attempts should be made to plug these loops so that there cannot be any infiltration of religious bigotry or denominational ideas. A secular culture based on rational outlook should emerge in this country which will encourage tolerance, free thinking and receptivity among students. The good elements of all religions should be taught to them and great savants as well as saints of different religions who sacrificed their lives for the cause of the national/social well-being should be made known to all.

Religious neutrality or secularity is a matter of attitude which can be developed in students by living and learning, by experiencing and realising the truths of religions. The programmes—both curricular and cocurricular should be organised in such a way that students can have positive and unbiased attitude towards all religions. This is necessary not only for success of democracy, but also for national integration.

Development of attitudes can be possible not merely by teaching of suitable topics or subjects, but by inculcating the desirable values and sentiments through real participation and experiences. Teachers should work as living models or ideals whose objective, attitude and unbiased activities can be emulated by their students. This is more necessary when the society is threatened by narrow bigotry, religious fanaticism and blind superstitions.

EDUCATION IN THE CONSTITUTION OF INDIA

National Goals as Reflected in the Constitution

THE CONSTITUTION of a country is the basic document which may be regarded as the source of legislations. The Constitution of India similarly has provided a large number of clauses and articles which have a direct or indirect bearing on education. Its Preamble has reflected the national ethos, values and aspirations and enjoined the objectives of national policy. It has given the directions in which the nation would go ahead and achieve its aims.

The national goals as envisaged in the Preamble to the Constitution indicate the vision of the nation and every citizen owes his allegiance to it. Democracy, socialism and secularism emerge and guide the national activities. The imperial system of education intended to prepare an army of ministerial assistants is to be modified and reoriented to reflect the national ethos and aspirations. This reorganised and reorientated educational system is operative for preparing the future citizens of the country.

Division of Responsibility

At the outset educational responsibility was divided between the Government of India and the states. As per the Entry II of the List II of the Seventh Schedule to the Constitution, Education was declared to be a State subject. Education in the Union territories and Centrally administered areas became the direct responsibility of the Government of India. The Entries 63, 64, 65 and 66 of List I and Entry 25 of List III are known to be the central functions and joint functions of the central as well as State government respectively.

Like in every federal government, in India there is a clear demarcation of legislative powers between the Centre and the states. Generally there are two ways of distributing such powers between Federal Government and its units. In one way the Federal Government is given a number of specific powers and the remaining powers may be vested in states. This method is followed in the American and Australian constitutions. In another way, the states may be given a number of specific powers and the remaining powers are vested in the Union Government. This method is followed in the Canadian constitution. Thus the Union Government is vested with many powers called "residual powers".

The Canadian type of the distribution of legislative powers has been followed more or less in the Constitution of India. But there are

some features in ourConstitution different from the Canadian one. These features as regards legislative powers are three lists namely: (*i*) the Union list, (*ii*) the State list, and (*iii*) the Concurrent list. As per the Article 246 Parliament had exclusive powers to make laws in respect to the matters described in the Union list. The State Assembly can make laws on any matter given in the State list. Both Parliament and State Legislatures are competent to prepare laws on any matters enumerated in the Concurrent list. For matters not given in this list the Parliament can legislate. In case of conflicts between the laws prepared by the Parliament and Assembly the former legislation will supersede. However, in spite of such conflicts, state law may prevail if it is reserved for the consideration of the President and received his assent. Parliament may at any time make a law repealing or amending such a state law. Parliament may enact laws on any matter in the State list which acquires national importance.

List I: List of Union Subjects

This list consists of 97 subjects. Among them the following are concerned with education.

63. The institutions known at the commencement of the Constitution as the Banaras Hindu University, the Aligarh Muslim University and the Delhi University and any other institution declared by Parliament by law to be an institution of national importance.

64. Institutions for scientific or technical education financed by the Government of India wholly or in part and declared by Parliament by law to be institutions of national importance.

65. Union agencies and institutions for:

(*a*) professional, vocational or technical training, including the training of police officers; or

(*b*) the promotion of special studies or research; or

(*c*) scientific or technical assistance in the investigation or detection of crime.

66. Coordination and determination of standards in institutions for higher education or research and scientific and technical institutions.

Entry 13 of the Union list: Participation in international conferences, associations and other bodies and implementing decision made thereat.

In Article 239 Education in the Union territories comes under the Central responsibility. "Save as otherwise provided by Parliament by law, every Union Territory shall be administered by the President".

List II. List of State Subjects

It consists of 66 subjects and the following are concerned with education.

11. Education including universities, subject to the provisions of entries 63, 64, 65 and 66 or list I and entry 25 List III.

Entry 12: Libraries, museums and other similar institutions controlled or financed by the State, ancient and historical monuments and records other than those declared by or under law made by Parliament to be of national importance.

List III. List of Concurrent Subjects

This list is of 47 items. The following are related to education.

20. Economic and social planning.

25. Vocational and technical training of labour.

Official language of the Union has been an important issue dealt in the Constitution. English was introduced by the British Government as the official language since 1835. But during the struggle for freedom Indians under the leadership of Gandhiji demanded that one of the modern Indian languages preferably Hindi should be used as the official language of the Union in place of English. In Part XVII this demand was recognised and under Article 343 it has enjoined that Hindi in the Devnagari script (with the international form of Indian numerals) would be the official language of the Union.

With a view to effecting a smooth transition and making it acceptable to all kinds of opinion, it was provided in the Constitution that English should continue to be used until 1965 for all official transactions of the Union for which it was being used immediately before the commencement of the Constitution. At first Hindi would be used in addition to English and later on, it would replace English gradually according to the decision of the Parliament. In 1961 however it was decided in the Conference of the Chief Ministers that English shall continue to be the Associate Official Language of the Union even after Hindi became the official language.

The Constitution also provides for the appointment of a Language Commission at the expiry of five years from its commencement and thereafter at the expiry of ten years. The report of this Commission would be considered by a Committee of Parliament on the official language and decision would be taken on the basis of the recommendations of the Official Language Committee as well as Commission.

The Constitution has also allowed to states to adopt Hindi or any other modern Indian languages for their official transactions. Besides Article 351 enunciates "it shall be the duty of the Union to promote the spread of the Hindi language, to develop it so that it may serve as a medium of expression of all the elements of the composite culture of India and to secure its enrichment by assimilating, without interfering with its genius, the forms, style and expression used in Hindusthani and in other languages of India".

Language and educational safeguards have also been guaranteed in the Constitution under Article 29(1) which provides, "Any section of the citizens, residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same". Further, Article 350-A states, "It shall be the endeavour of the state to provide adequate facilities for instruction in the mother-tongue at the primary stage of education to children belonging to linguistic minority groups".

The Constitution also guarantees that "no citizen shall be denied admission into any educational institution, maintained by the states or receiving aid out of the state funds, on grounds only of religion, race, caste, language or any of them". Article 30 declares that "all minorities, whether based on religion, or language, shall have the right to establish and administer educational institutions of their choice". It has been further guaranteed that "the State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language".

Article 28 guarantees freedom of religion. It declares that "no religious instruction shall be provided in any educational institution wholly maintained out of state funds". And also provides that "no person attending any educational institution recognised by the state or receiving aid out of state funds, shall be required to take part in any religious instruction that may be imparted in such institution or to attend any religious worship that may be conducted in any such institution or in any premises attached thereto, unless the person or, if such person is a minor, his guardian has given his consent thereto.

Article 350-A envisages that every state and every local authority shall attempt "to provide adequate facilities for instruction in the mother-tongue at the primary stage of education to children belonging to linguistic minority groups". Article 350 B provides for the appointment of a special officer for linguistic minorities who shall be responsible to the President and who shall investigate into all matters relating to the safeguards provided for linguistic minorities under the Constitution. These two Articles 350-A and B were inserted in 1956 after the re-organisation of States.

Safeguards for the Advancement of Weaker Sections of the community is an important feature of the Constitution. Article 46 under the Directive Principles of State Policy declares that "the State shall promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, of the Scheduled castes and Scheduled tribes and shall protect them from social injustice and forms of exploitation".

Since Article 15 of the Constitution has banned all discriminations against citizens on grounds of religion, race, caste, sex, in order to promote advancement of the socially deprived persons, clause 4 of the

Article provides that "nothing in this Article or in caluse 2 of Article 29 shall prevent the State from making any special provisions for the advancement of any socially and educationally backward classes or citizens or for the Scheduled castes and Scheduled tribes". Article 338 further provides for the appointment of a special officer for the Scheduled castes and Scheduled tribes who shall be responsible to the President and shall investigate into all matters relating to the safeguards provided for the Scheduled castes and the Scheduled tribes. According to the Article 339 a Commission on the administration of Scheduled castes and the welfare of the Scheduled tribes is to be appointed before the end of ten years from the commencement of the Constitution. Again Article 340 provides for the appointment of a Commission to investigate into the conditions of the backward classes.

Universalisation of Elementary Education was felt essential for success of democracy. So Article 45 under the Directive Principles of State Policy provides that "the State shall endeavour to provide within a period of ten years from the commencement of this constitution, for free and compulsory education for all children until they complete the age of 14 years".

Education and Concurrent List

With a view to enabling the Central Government to provide adequate leadership and initiative for qualitative and quantitative improvement of education, it is often felt that education should be kept in the Concurrent list. Especially some advocated for including higher education in this list.

This issue has raised the waves of discussion time and again. The Education Commission, 1964-65 have discussed the matter specifically and observed, "We have examined this problem very carefully. We are not in favour of fragmenting education and putting one part in the concurrent and the other in the State list—education should under any circumstances, be treated as a whole. We are also of the view that in a vast country like ours, the position given to education in the Constitution is probably the best because it provides for Central leadership of a stimulating but non coercive character". The Commission have apprehended that inclusion of education in the Concurrent list might lead to undesirable centralisation and greater rigidity in a situation where the greatest need is elasticity and freedom. They are also convinced that there is ample scope for developing a better Central-State partnership in education. The Commission have felt that this scope should be fully utilised and amendment of the "Constitution may be considered after the existing provisions are found inadequate. They have therefore suggested that the problem may be reviewed after ten years or so.

A Bill was moved in the Parliament in 1966 by Dr L.M. Singhvi (Ind.) for amendment of the Constitution to put education in the Concurrent list. Mr Chagla, ex-Education Minister, Government of

India supported this move and said, "We made a serious mistake when we drafted he Constitution in making education a State subject." Although Radhakrishnan Commission and the Sapru Committee had favoured making higher education a concurrent subject, it was felt desirable to put the entire education in the Concurrent list. The Kothari Commission also in a sense accepted in principle making education a concurrent subject.

However, even though the Government of India was interested and took initiative in putting education in the Concurrent list, the proposal did not find support from the states and most of the states were reluctant to make education a concurrent subject.

DEVELOPMENT OF SECONDARY EDUCATION AND RECOMMENDATIONS OF THE COMMISSIONS

Background

THE ORIGINAL development of the secondary education in India is to be attributed to the endeavours of the Christian missionaries and a few nationalist leaders who established educational institutions during the later part of the 18th century and the beginning of the 19th century. The important objective of these missionary activities was to spread English education, Western culture and Christian faith among the natives. The nationalist leaders were motivated to start these institutions in order to educate the Indian youths and inculcate national ideas as well as spirit in them.

In 1835 Lord Macaulay furnished his revolutionary Minute to Lord William Bentinck, the erstwhile Governor General who approved the proposal and issued the communique as follows: "The great object of the British Government ought to be the promotion of European literature and science amongst the natives of India and that all the funds appropriated for the purpose of education would be best employed on English education alone".

This promoted the establishment of English schools which produced "a class of people, Indian in blood and English in culture". Subsequently English became the court language and preference was given to those who were educated in English schools. These incentives led to rapid expansion of English education from 1835 to 1854.

The Wood's Despatch (1854) provided further stimulus to the spread of secondary education. The curriculum was shaped according to the European pedagogy and a system of grant-in-aid was introduced in order to facilitate the setting up of private institutions. In each province a department of public instruction was started and universities were set up which controlled the secondary education. Consequently mother-tongue was sadly neglected, English became the medium of instruction and secondary education was controlled by the universities.

The Hunter Commission, 1882, was a landmark in the growth of secondary education. It recommended that the Government should withdraw from the management of secondary education and grant-in-aid system should be strengthened for the spread of secondary education on private initiative. It was also suggested that two courses, one literacy and another practical should run simultaneously at this

stage. As a result of this, secondary education expanded rapidly but the time was not ripe for adoption of the diversified courses.

Then after the lapse of a long period the Hartog Committee, 1929, submitted some outstanding recommendations relevant to secondary education. This Committee suggested for introduction of diversified courses, diversion of more boys to industrial and commercial careers at the end of Middle stage and improvement of the training as well as service conditions as a result of which technical, commercial and agricultural high schools were started in a number of provinces.

In 1944 the Sargent Commission made the following useful recommendations for the secondary education.

(*i*) High school education should on no account be considered simply as preliminary to university education, but as a stage complete in itself.

(*ii*) The reorganised High Schools would be of two types: (*a*) Academic High Schools and (*b*) Technical High Schools.

(*iii*) The mother-tongue should be the medium of instructions and English be the compulsory second language.

(*iv*) Entry to High School should be on selective basis.

(*v*) Middle or Senior Basic stage should be the final stage of education for most of the pupils.

Post-Independence Period

During the pre-Independence period there was unique expansion of secondary education, but its quality was far from satisfactory. There was neither a planned development nor a deliberate attempt on the part of the British government for expanding secondary education. It was corollary to the mass awakening and public demand for getting education.

After Independence the pace of expansion in secondary education was accelerated and various attempts were made for qualitative improvement of this education in particular. The Central Advisory Board of Education in 1948, gave particular attention to the problems of secondary education and resolved to set up a Commission "to review the present position of secondary education and make recommendations in regard to the various problems related thereto". But it took four years for appointment of a Secondary Education Commission and during this period the Tarachand Committee (1948) and the University Education Commission (1948-49) popularly known as Radhakrishnan Commission examined the problem. The former suggested a system of multipurpose education at the secondary stage and the latter for the first time observed that "our secondary education remained the weakest link in our educational machinery and needs urgent reform".

Secondary Education Commission, 1952

Dr A. L. Mudaliar was the Chairman of the Commission set up

in 1952 which reviewed the problem of re-organisation of secondary education on the comprehensive and all-India basis. The Commission submitted its report in 1952 which is one of the most important documents in education after Independence.

The significant recommendations of the Commission are as follows:

(1) *Higher Secondary Course.* The total duration of the school should be reduced to 11 years from 12 years and the Indian youth should be about 17 years of age at the time of completing the school course.

(2) *Course Content.* (*i*) Three languages—mother-tongue, the federal language (Hindi) and an international language (English). The children whose mother-tongue was Hindi, were to study a modern Indian language other than Hindi.

(*ii*) Social Studies, General Science and Mathematics.

(*iii*) One craft to be selected from a set of prescribed crafts, and

(*iv*) Three additional subjects to be selected from seven prescribed groups viz., Humanities, Science, Technical, Commercial. Agriculture, Fine Arts and Home Science.

(3) *Multi-purpose schools*: Since the secondary education was felt to be too academic and "a single track" leading to the university, diversification of the secondary curriculum was suggested to meet the attitudes, interests and aptitudes of students. Hence multi-purpose schools should be set up for providing terminal courses in technology, commerce, agriculture, fine arts and home science.

(4) *Examination Reform*: The traditional system of examination which was restricted in scope, mechanical in techniques and subjective in conclusions should be replaced by modern methods of evaluation which should be continuous, comprehensive, and objective.

(5) *Teachers*: The remuneration and service conditions of secondary school teachers should be improved with a view to attracting meritorious persons to the teaching profession. Better academic qualifications and professional training were suggested for teachers at this stage.

(6) *Educational and Vocational Guidance*: Adequate steps should be taken to provide educational and vocational guidance to pupils as required under the proposed diversification of courses.

(7) *Better Facilities*: Dynamic methods of teaching should be followed: libraries and laboratories should be strengthened and audio-visual aids should be utilised for ensuring effective learning experiences.

The Commission also suggested for the transfer of control of secondary school examination from the universities to specially constituted Boards of Secondary Education. Accordingly in many

states the Board of Secondary Education were formed and took over the responsibility of conducting High School certificate examination. The recommendation for reduction of the total duration of the secondary course to 11 years faced opposition and the conversion of secondary schools into higher secondary was slow on account of financial constraints and lack of qualified teachers. Due to the same reasons the scheme of multipurpose schools also did not make satisfactory progress. The few multipurpose schools had very poor impact on diversion of course or diverting students into various vocational courses. These schools also could not reduce the pressure on university admissions. Similarly, the examination reforms could not make much progress in the field of secondary education and the traditional methods of examination still continued with some changes here and there. An important impact of the Commission's recommendation was evident in the improvement of service conditions, emoluments and vocational guidance made some progress and regional language was adopted as the medium of instruction and examination at the secondary education stage.

The Indian Education Commission, 1964-66

With a view to advising "government on national pattern of education and on the general principles and policies for the development of education at all stages and in all its aspects", the Government of India appointed a seventeen member Education Commission on the 14th July, 1964. Dr D.S. Kothari, Chairman, University Grants Commission was its chairman. The Commission submitted its report on the 29th June 1966 to Sri M.C. Chagla, the then Minister for Education, Government of India. Although in the past, several Committees and Commissions have examined limited sectors and specific aspects of education, this Commission popularly known as Kothari Commission was entrusted with the task of making a comprehensive review of the entire educational system.

The significant suggestions of the Commission relating to school education are as follows:

According to the Commission the most important and urgent reform needed in education was to transform it, to relate it to the life, needs and aspirations of the people and thereby make it a powerful instrument of social, economic and cultural transformation necessary for the realisation of the national goals. For this purpose, education should be developed so as to increase productivity, achieve social and national integration, accelerate the process of modernisation and cultivate social, moral and spiritual values.

Status of Teachers

The Commission emphasised that intensive and continuous efforts were necessary to raise the economic, social and professional status of teachers and to feed-back talented young persons into the profession. In this context the most urgent need was to upgrade the remuneration of teachers substantially, particularly at the school

stage. The Government of India should lay down for the school stage, minimum scales of pay for teachers and assist the States and Union territories to adopt equivalent or higher scales of pay to suit their conditions. There should be parity in the pay scales irrespective of differences in the managements. In order to improve promotional prospects, trained graduate teachers who have done outstanding work should be eligible for promotion to posts carrying salaries of teachers with post-graduate qualifications. Secondary School teachers with necessary aptitude and competence could be enabled to become university and college teachers. The UGC should give grants to outstanding teachers to do research into problems. Advance increments may be given to teachers doing outstanding work.

The retirement benefits given to employees of the Government of India should be extended to teachers in the service of State government at first and of other bodies subsequently. The conditions of work in educational institutions should be such as to enable teachers to function at their highest level of efficiency. The employment of women teachers should be encouraged at all stages of education. Teachers working in tribal areas should be given special training as well as special allowances, assistance for the education of their children and residential accommodation.

Expansion and Vocationalisation of Secondary Education

Enrolment and establishment of schools should be regulated by (a) proper planning of the location of secondary schools, (b) maintaining adequate standards, and (c) selecting the meritorious students. Secondary education should be vocationalised in a large measure and enrolments in vocational courses raised to 20 per cent of total enrolment at the lower secondary stage and 50 per cent of total enrolment at the higher secondary stage by 1986.

Curricular Improvement

In view of the explosion of knowledge, school curriculum should be upgraded through research in curriculum development undertaken by University departments of Education, training colleges, State Institutes of Education and Boards of School Education. Preparation of textbooks and teaching-learning materials and orientation of teachers to the revised curricula should be made through in-service education. Schools should be given the freedom to devise and experiment with new curricula suited to their needs.

The three-language formula after due modification should include (a) the mother-tongue or the regional language, (b) the official language of the Union or the associate official language of the Union, so long as it exists and (c) a modern Indian or European language not covered under (a) and (b) and other than that used as medium of education.

Science and Mathematics should be taught on a compulsory basis to all pupils as a part of general education during the first ten years

of schooling. An effective programme of social studies is essential for the development of good citizenship and emotional integration. Work experience, social services, physical education, education in moral and spiritual values and creative activities should form integral parts of the school curriculum. The essential principles of basic education should guide and shape the educational system at all levels.

Improvement in the Methods of Teaching

Improvement of the curricula should be accompanied by an equally vigorous improvement in the methods of teaching and evaluation. The important causes of today's dull and uninspiring school teaching are the rigidity of the educational system and the failure of the administrative machinery to diffuse new educational practices to schools. The Commission, therefore, suggested for introducing elasticity and dynamism in the educational system, so that "good schools will be free to go ahead on creative and experimental lines while the weaker ones should be supported to gain a sense of security".

Quality Textbooks and other Materials

In order to raise standards, quality textbooks and other teaching-learning materials should be provided and a comprehensive programme of textbook production at the national level should be implemented by mobilising the best talent in the country. The Ministry of Education should take steps to establish an autonomous organisation functioning on commercial lines for production of text-book at the national level. This effort should also be supported and augmented by State efforts. Teachers' guides and other instructional materials should supplement textbooks.

Better School Buildings

Since the present position of accommodation in most of the schools was unsatisfactory, the Commission recommended that the backlog of unconstructed buildings should be cleared and programmes of constructing new buildings should be taken up keeping in view the economy and local conditions.

Guidance and Counselling

Guidance and counselling should be regarded as an integral part of education meant for all students and aimed at assisting the individuals to make decisions and adjustments from time to time. It should help in the identification and development of the abilities and interests of adolescent pupils. The ultimate objective should be, according to the Commission, to introduce adequate guidance services in all secondary schools with a trained counsellor in charge of the programme.

Development of Talent

The search for talent must be a continuous process, pursued at

all stages, but the secondary education is the most crucial. Besides the programmes of enrichment and advanced curricula, variety of extra-mural programmes should be organised for the talented, such as summer schools, visits to places of educational interest and provision of hostels and day centres for those whose home environment is not conducive to study.

Evaluation

Evaluation is a continuous process and is closely related to educational objectives. It exercises a great influence on the pupil's study habits and the teacher's methods of teaching. Thus it helps not only to measure educational achievement, but also to improve it. The written examination should be improved and oral tests as a part of internal assessment should be given due weightage. External examinations should be improved by raising the technical competence of paper setters, orienting question papers improving the nature of questions, and adopting scientific scoring procedures.

Internal assessment by schools should be comprehensive and should evaluate all aspects of student growth including those not measured by the external examination. It should be descriptive as well as quantified. Written examinations conducted by schools should be improved and teachers trained appropriately. The internal assessment should be shown separately in the mark-sheets and certificates.

Administration and Supervision

The Commission has emphasized sympathetic and imaginative system of administration and supervision which would be essential for initiation and accelerating educational reform. For this it has suggested the common school system of public education, a nation-wide programme of school improvement, reorganisation and strengthening of the Education Department, revitalising the system of supervision and organising school complexes.

With a view to orienting and activating administration and education for improving school education the Commission has recommended for setting up and developing State Institutes of Education, State/National Boards of Education, State Evaluation Organisation and State Boards of School Education.

Follow-up Action of the Education Commission

As soon as the Report of the Indian Education Commission 1964-66 was received, the Government of India discussed it with the State Governments, the Universities and in both Houses of Parliament. There was a demand for some years past, for laying down and implementing a National Policy on Education which would envisage certain common objectives and common major programmes for educational development in the country as a whole. That is why, the Central Government issued a Resolution on National Education Policy in 1968 and took the following major steps for implementing this policy.

(1) As a large majority of programmes in the National Policy on Education were to be implemented by the State Government the Resolution was sent to them for necessary action. It was declared that the Resolution was advisory and not mandatory on the State Governments. But it was hoped that the State Governments would adopt and implement this policy.

(2) It was also decided that this policy should be adopted as the basis of the Fourth Five Year Plan in Education, both in the Central and State sectors.

(3) The programmes with which the Government of India was concerned were taken up for implementation in the Ministry.

The National Policy on Education was placed in the 34th session of the Central Advisory Board of Education (CABE) held from October 11 to 12, 1968 at New Delhi. The Board appreciated this action of the Government of India in issuing the Resolution for the first time since Independence and recognized it as a major effort to identify educational priorities at the national level. For the effective implementation of the National Policy on Education the CABE felt that "it is necessary to make the general climate in the country more favourable to education and to educational progress. This is a matter of highest importance and must receive the earnest attention of authorities both at the Centre and in the States."

The Board emphasised the provision of adequate resources for effective implementation and therefore urged upon the National Development Council, the Planning Commission, the Ministry of Education and the State Governments to make necessary resourse available for the purpose. It also recommended that every effort should be made to supplement public funds from other sources such as local authorities, voluntary organisations or public contributions. Besides human resources were to be harnessed to the fullest extent possible. Therefore greater emphasis should be laid on the programmes which need human endeavours rather than monetary investment. These, for instance, would include revision of curricula, preparation of instructional materials, discovery and diffusion of new methods of teaching and so on.

It is, however, felt that no sincere efforts were made in this direction and very slow progress was made in implementation of the Commission's recommendations. Most of these suggestions remained merely the pious wishes of the Commission and its report was mostly regarded as a valuable document and a useful reference material for academic descussion and deliberation in education.

EDUCATION AS AN AGENCY OF SOCIAL CHANGE AND SOCIAL CONTROL

"The Old order changed, Yielding place to new;
God fulfils himself in many ways"

—Lord Alfred Tennyson

Social vs. Cultural Change

THIS MEMORABLE stanza vividly brings out the spirit of change in the society and change in the nature. The old order changes giving place to new. Thousands of years ago the (Greek philosopher has aptly told: "There is nothing permanent except change". Man is by nature conservative. He does not like change. But nature is always dynamic. There is always change here or there.) Mankind may be in perpetual quest of consistency and permanency. In reality, however, it faces the otherwise. That is why as Tawney has observed: "The certainties of one age are the problems of the next".

Human society keeps on changing. Change is the redeeming feature. It is a continuous process. Social change is a great reality. It implies changes both in the social structure and functions of the various social units which make up the society. The change in structure is a much slower process than the change in function. When the entire structure of the society or of any organisation is changed by a political or religious or any kind of national revolution, it is called structural change. When a change occurs in man's behaviour, ways of living, dress and food habits due to educational or cultural impact it is functional. The struggle for Indian Independence, the American war of Independence, the French or Russian Revolution come under the first category and change-over from wearing dhoti to a pair of suit, from the bullock drawn plough to a power-driven tractor are the examples of the latter. The structural and functional changes are compared with major and minor operations respectively.

Many sociologists identify social change with cultural change. Dawson and Getty have said, "Cultural change is social change since all culture is social in its origin, meaning and usage". According to Ottaway culture of a society during a given period is influenced by the interaction of two classes of factors (a) the stage of technical invention and scientific discovery it has reached, and (b) the dominant aims and values of the society. This means that culture can be described in terms of the interaction of techniques and values. Cultural or social change may be interpreted either in terms of technical

progress or in terms of a change in values or in terms of their inter-action. Similarly, R.M. MacIver and C.H. Page have distinguished between the technological factors and the cultural factors in social change. In this context, W.F. Ogburn has used the terms material culture and non-material culture and spoken of a "Cultural lag" when values do not adopt and respond at the same rate as changes in material conditions. Explaining another factor in the process of social change, Ottaway has said, "a social force is an attempt by a number of the members of a society to bring about social action or social change". Thus the social change may be represented in a diagram as follows:

Diagrammatical Representation of Social Change.

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TECHNIOUES                              VALUES
Tools                                   Philosophies
Machineries                             Beliefs
Inventions                              Aspirations
Communications                          Attitudes
Economic structure                      Ideologies etc
etc

                    SOCIAL FORCES
                    Economic system
                    Political system
                    Religious system etc
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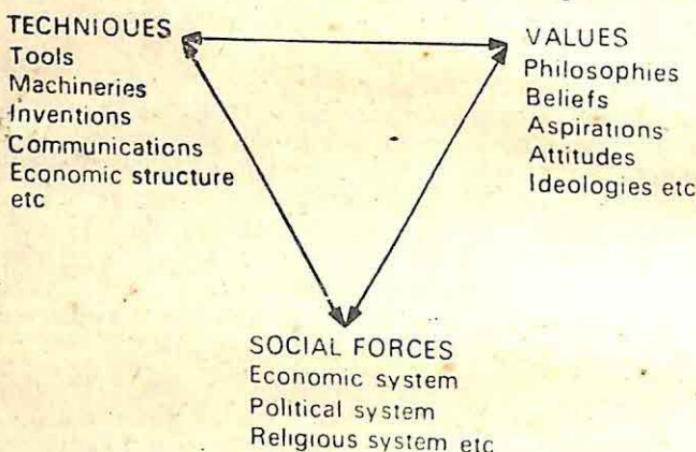
Education as an Agency of Social Change

Education plays an important role in the process of social change. It is very potential instrument, a powerful medium of bringing about changes in the society. Changes brought about by invasion, revolution or any other abrupt occasion do not have permanent impact. Education effects changes slowly, but steadily. Changes brought about by education are permanent and transcendent in nature.

The modern world is changing very fast. With the help of new communication media, modern methodology and latest instructional materials, education brings about changes in the society. Education is the expression of the authority of some social forces and in our society these forces greatly influence the State. The largest part of our education is the State system and is provided by the State. So naturally Government decides the policy for education which brings about changes in the society. In the Western countries education has advanced against the background of a growing industrialisation and highly technological society. As Ottaway has pointed out, "The more advanced the technology the greater the need for highly specialized manpower and hence for a longer school life and a greater provision of higher education".

Thus in the advanced countries an educational change was set in motion in response to new forms of technology, but once started it had its impact on the entire society, the whole class structure. It had caused education to function as a major agent of social mobility and given rise to cultural problems through the changed standards of living due to rise of the majority in the social scale. Although increased cohesion and solidarity would be the obvious intention of the protagonists of equality of educational opportunity, there might be emergence of a new kind of social differences based on merit instead of birth. "Thus" says Ottaway, "the earliest concept of educational opportunity, as a means of moving an able minority up a ladder to planes at the top, is challenged by the ideal of making the fullest use of the potential talents of the whole population, along with attempts at developing a new consciousness of community and a common sense of citizenship." Hence it is evident that impact of social needs on educational changes on the one hand and impact of education on the social or cultural forces on the other are continuously in interaction. The following diagram will make it quite clear.
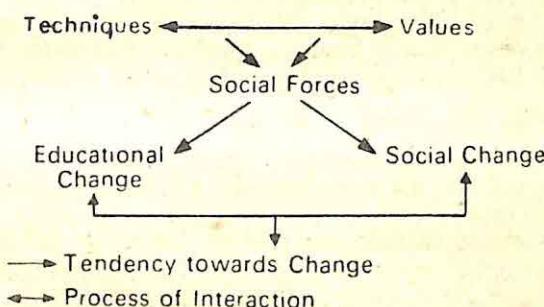
It is again required to be made clear that education can produce changes only in functional not structural aspects of the society. That is, values or non-material factors of the society are changed by education. Since education is a conservative agency, it cannot lead the society to changes or any kind of revolution. But once a social change has taken place education can effectively play the role of a "midwife or host" to such changes. In fine, education can consolidate and facilitate social change. This was done by education in Russia after 1917, in China after 1949 and in many developing countries after attainment of their independence.

Social Change under Democracy

Under the democratic set up, however, education can play a very effective role in the process of social change. The democratic society is dynamic and provides quite favourable scope for desirable changes. Education in democracy can perform creative functions by modifying

the behaviour of the young and developing suitable habits in them in order to enable them to be able citizens in future. Ottaway has enunciated three reasons for making education a creative force in a democratic society.

(*a*) The tradition of democracy allows the maximum freedom of thought and expression and favours criticism and change.   •

(*b*) The values of democracy include looking towards and believing in the possibility of an improvement in democracy itself.

(*c*) The social force directing change are subject to the control of the government and operate by common consent.

Thus it is evident that education in a democracy finds ample scope for freedom and initiative, even criticism and deprecation which encourage social changes slowly but steadily. Although many sociologists plead that the school is a servant, not a master of social change. Professor Bagley and others regard the school neither as a servant nor a master of social change. Bagley says that the school works "to reduce the extremes of social oscillation and to stabilise the period of transition". Education also promotes inventions and discoveries in the material culture and innovations and experiments in the non-material culture. All these educational endeavours not only favour desired social changes, but also accelerate the pace of progress by consolidating and facilitating social change.

Education as an Agency of Social Control

The social order is always in an interacting process of so many forces. These forces act and react, face stresses and strains and then come to an equilibrium known as *status quo*. In course of time the old forces attenuate and wane and new forces gather strength. Thus the dynamic nature of any society is the changing equilibrium from time to time which means social progress.

Education functions as a stabilising force in a changing society. It works as an agent of controlling the social forces. It transmits the traditional values and mores, the cultural heritage and behaviour patterns from generation to generation. It achieves social conformity and ensures traditional modes of life. Although the modern society needs critical and creative individual's education has to perform its conservative function of the transmission of culture as it is basic to the continued life of the society. Sir Fred Clarke has therefore felt the need for an "educative society" the dual purpose of which is to make men "conformable" as well as "free".

A society thus needs a stable set of values and a unified purpose. The need for conformity and the need for change can be reconciled. As a means of social control education can modify the behaviour of the young to fit the society. As Ottaway has observed, "under the authoritarian regime the range of behaviour would be strictly limited, and criticism forbidden." But in a democratic society 'fitting' it means also able and ready to change it. The apparently opposed functions of handing on traditional values and developing critical individuals

tend to become more and more part of the same function". This is possible due to proper functioning of democracy and its alley education.

In a dictatorial or totalitarian state unquestioning conformity is emphasized and education becomes the "powerful means of social control". In democracy its role in social control is also not diminished, rather it is increased. Through utilisation of various methods and techniques education influences behaviour, forms habits and develops practices which are required of a good citizen.

In the Indian Context

The Indian society before Independence was mostly traditional, agrarian and suffering from casteism, communalism and other social evils. The educational system was also mainly intended for producing educated persons "Indians in blood and British in culture" in order to help maintain imperial administrative machinery. But on the eve of freedom struggle and after that, Indians felt that the emerging nascent nation has to break off not only the shackles of the British rule, but also the bondages of the old society. The Indian social order has to be modernised and science and technology have to be used for bringing about prosperity and happiness.

The Constitution of India declared the nation to be sovereign democratic republic. Socialism and secularism were also adopted as the guiding philosophy of citizens' life and government's activities. In this new direction education was regarded as a potential instrument of social change and powerful means of modernisation. A detailed discussion on these issues has been made in the earlier and subsequent chapters. It has been shown how education is being shaped and used to bring about desired social changes.

EDUCATION AND MODERNISATION

DUE TO science and technology the pace of progress has been amazingly accelerated during the twentieth century. Now man has left his foot-prints on the face of the moon. He is travelling from place to place faster with meteoric speed. He has almost conquered the time and space. Industrialisation has given a material culture unprecedented. Agriculture has been revolutionised and the biological, mechanical and chemical processes have increased the yield beyond imagination.

According to the Kothari Commission, "the most distinctive feature of a modern society, in contrast with a traditional one, is its adoption of a science-based technology". In all fields production has increased spectacularly with the utilisation of all modern means, materials and methods. This applied technology has also many other significant effects on and implications for social and cultural life and it involves fundamental, social and cultural changes which are broadly described as "modernisation".

Meaning and Features of Modernisation

Essentially, modernisation denotes a dynamic process, a powerful movement from traditional and quasi-traditional order to certain desired types of technology and the resultant changes in the social structure, value orientation, motivation, achievements and aspirations. It implies change in the value system and involves the substitution of old images and structures with new ones. The modernised countries can not be imitated blindly. One country's model cannot be adopted indiscriminately by another. A country must retain its entity and should not sacrifice its originality in craze for modernity.

The ecology of modernisation presupposes certain infrastructure like the wholesome political ideology, its effective operation, viable national economy, functionally literate population, skilled manpower, dynamic value system, high motivation, etc. The explosion of knowledge, rapid social change, need for rapid advance and so on are responsible for modernisation.

India was considered to be one of the advanced nations of the world. Before the advent of Britishers, India was educationally and culturally more advanced than most of the Western countries. The attainment of Independence created high aspirations and strong motivations for launching a revolution which would be epoch-making and spear-headed to undo the harm done by the British system

through centuries, make up the deficiencies and bring about a take-off in all aspects of her national life.

There has been unprecedented explosion of knowledge during the last few decades. In a traditional society the quantum of knowledge is very limited and gradually increases so that one of the main aims of education i.e., preservation and maintenance of existing culture, is achieved. But in a modern society, the quantum of knowledge is too vast and the rate of its growth is too fast. One of the important tasks of education is to keep pace with this progress of knowledge and teach the student to acquire such knowledge "how" rather than "what". So process is found more important than product and critical as well as creative powers are encouraged.

That is why the Kothari Commission have suggested, "In India, as in other countries where similar conditions prevail, this would require, among other things, a new approach to the objectives and methods of education and changes in the training of teachers. Unless they are trained in new ways of teaching and learning, the students in schools and colleges will not be able to receive the type of education needed for the new society".

It was rightly considered desirable to revamp, revise and overhaul the educational system which was ineffective and even irrelevant in the changed circumstances. The most outstanding measures taken by Free India are in respect to provision of huge funds, opening of thousands of educational institutions, appointment of teachers in large numbers and so on. The most symbolic of her anxiety for reforming education is the appointment of three Education Commissions i.e. (i) *The University Education Commission*, 1948, under the presidentship of Dr S. Radhakrishnan (ii) *The Secondary Education Commission*, 1952, headed by Dr A.L. Mudaliar and (iii) *Indian Education Commission* under the chairmanship of Dr D.S. Kothari.

Another feature of a modern society is the dynamic process of social change. In a traditional society the process of social change is very slow and conservatism of the educational system does a little or no harm. However, in a modern society change is so rapid that the educational system has to keep itself abreast with the latest developments. Therefore, it is imperative to adopt a dynamic policy and infrastructure of education which can continually renovate itself. Otherwise, it will not only hamper progress, but also tend to create a lag between national aspirations and realities. So education is to be a dynamic process, not only for imparting knowledge as a finished material but also to generate interests and curiosity, inculcate attitudes and values and teach essential skills for independent study and judgment. This is necessary for enabling students to be competent citizens of the future for initiating as well as adapting with the drastic social changes.

An important aspect of modernisation is a new equilibrium to be reached and maintained. Any change in the society upsets various factors and thereby brings about many difficulties and problems.

The old equilibrium gives way to a new one. Thus to change the society for setting up a new social order means in its trail a large number of problems—social, economic, cultural and political which demand immediate solution. Half-hearted solutions or faltering steps to solve these problems cannot bring about improvement, rather set-back and harmful effects. That is why, a new equilibrium is to be set up with full knowledge and implication of modernisation. For this, political leadership is significant but education has to play an important role and technological preparedness is also neces-sary.

Education works as the potential instrument of modernisation. The progress of modernisation is closely related to the pace of edu-cational development. The spread of education, the preparation of educated and skilled citizens and training of intelligentsia promote modernisation. The Indian society is the succession of a hoary heritage and inherits a rich culture. But unless it becomes alert edu-cation, industrious, it cannot be modernised. In order to meet the challenges of national and international needs and conditions, educa-tion has to be geared and energized accordingly.

Education for Modernisation

Our education was originally meant for white-collar jobs and elites. Although it is gradually changing, changes are not so much perceptible and impressive. About fifty per cent of people belong to Scheduled Castes and Scheduled Tribes and about seventy per cent of people are below the poverty line. Unless education is made relevant to the life, needs and aspirations, it cannot be effective and successful. A large percentage of the present students in schools and colleges are first generation learners. In order to make education attractive and meaningful to them, new methods, materials and media are to be utilised. The composition of the intelligentsia must also change and now it should consist of competent persons, both men and women drawn from all strata of the society. The educated people must also represent from all vocations and disciplines like technical, scientific, skilled, artistic and so on. Modernised society must develop with the contributions from all concerned, particularly scientists and technicians. Competency of our educated people must also be of high standard. So, for maintaining adequate standard of education, research and science, a good number of major univer-sities and centres of advanced learning should be developed in our country.

Modernisation does not mean complete isolation or segregation from the past traditions. It must be built on the past reflecting the needs of the present and vision of the future social order. India's prosperity and modernisation must be based on the moral and spiritual values enshrined in its culture. The Kothari Commission has aptly said, "Modernisation, if it is to be a living force, must derive its strength from the strength of the spirit. Modernisation aims, amongst other things at creating an economy of plenty which will

offer, to every individual, a large way of life and a wider variety of choices", (p. 19). Freedom of choices is very advantageous, but it depends on one's value system and motivation. The social, moral and spiritual values will greatly influence one's decisions for common good or for selfish ends. Expansion of knowledge must be strengthened with these values.

It is felt that weakening of moral and spiritual values in the modern youths is creating many serious social problems and ethical as well as psychological conflicts. Therefore social workers and thinkers have suggested that knowledge and skills contributed by science and technology should be supplemented by values, and insights associated with ethics and religion at its best. Inter-human relationships, quest for truth, fellow-feeling, service to the humanity and so on, should influence many of our decisions and choices. In short, value-judgment should orient our educational system.

Right values are to be inculcated in the students at all stages of education. There has been growing sense of awareness about this responsibility after Independence. In 1948 the University Education Commission, in 1959 the Sri Prakasa Committee and then other Educational Commissions have considered this issue and suggested measures for moral and religious instruction in educational institutions. Their recommendation for value-orientation of education are quite useful.

For inculcation of values through education, we should draw freely from and confidently upon our own heritage as well as the traditions of other countries and the world culture as a whole. There are many values and elements in our national culture which will provide inspiration and solace to the modern society with all sorrows and sufferings, troubles and turmoils. Our national leaders like Mahatma Gandhi, Jawaharlal Nehru, Sri Aurobindo were inspired with passionate zeal and striving for social justice and national reconstruction largely from these sources. Thus it is necessary to re-evaluate and reinterpret our culture of the past from that point of view.

Lastly, it is desirable to conclude the issue of modernisation in India with particular reference to the following:

1. Eradication of mass illiteracy and ignorance.
2. Need for socio-political awakening.
3. Abolition of casteism, regionalism, linguism and communalism.
4. Emphasis on science and technology.
5. Equalisation of educational opportunities.
6. Introduction of compulsory primary education.
7. Development of right attitudes and values.
8. Expansion of social education.

With these in view, the entire educational machinary has to be geared to the solution of various problems. Now it has to operate on two fronts (i) children and (ii) adults. Although the constitutional

Directive for providing compulsory primary education to all children in the age-group 6-14 years has not yet been realised, all attempts are being made to achieve this end during the 6th Five-Year Plan. Since India is known as the land of youths, it has rightly been observed that her "destiny is being shaped in her classrooms". That is why, universalisation of education within the shortest possible time is of utmost importance for effective modernisation.

Another front, adult or nonformal education is of crucial importance. Adults are directly involved in the national reconstruction and developmental works. The urgent need of educating the adults without waiting for school children to complete their education and participate in the developmental activities of the country has been laid stress by various international as well as national education authorities and experts, The social education or nonformal education programmes so much emphasised by the National Adult Education Programmes with effect from October 2, 1978 is of far-reaching consequences. But the strategies and techniques followed in implementing this programme need drastic change and the methods, media and materials adopted for such education should be renovated and developed for more effectiveness. Thus in order to make modernisation a real success and a dynamic process of social change, the role of education at all stages cannot be over-estimated.

MAHATMA GANDHI AS AN EDUCATIONIST

MOHANDAS KARAMCHAND GANDHI popularly called Gandhiji or Bapuji or Mahatma Gandhi is the father of the modern India. He was an apostle of peace, truth and non-violence. To him Truth is God and God is Truth. He regarded his own life as "an experiment with truth". Basic Education which was once deemed to be the national education and which is even now referred to for many of its redeeming features was in fact the "brain child" of Mahatma Gandhi. This has been left by him to the posterity as the most significant legacy of educational thought and practice. Although Gandhiji is more known as the emancipator and prophet in the arena of politics, social service and spiritual dynamics, he is one of the greatest teachers of the mankind.

Gandhiji's Philosophy of Life

Gandhiji's thoughts, values and principles of life have been well reflected in his scheme of Basic Education in particular and in his philosophy of education in general. Mahatma Gandhi was a practical philosopher, an eternal seeker after truth and an apostle of peace and non-violence.

Gandhiji believed in "one God" and in His absolute control. As the rays of the sun are many, even though they have the same source, similarly Gandhiji believed that there might be so many religions and beliefs, their only source is God. According to him, God is indefinable and his mysterious powers pervade every body and everything in the universe. God is Life, Light and Truth. He is also an incarnation of the universal love and compassion.

Truth as well as non-violence are the spirit of his life. Truth is the end and non-violence is a means. According to Gandhiji truth can be realised only through truth or non-violence. Non-violence or Ahimsa is a positive concept and it is external as well as internal. It is not only physical, but also mental and spiritual pointing out the close relation between truth and non-violence. Mahatma Gandhi has observed, "Ahimsa and Truth are so intertwined that it is practically impossible to disentangle and separate them. They are like two sides of a coin". Non-violence is also a dynamic virtue and connotes resistance to evil through love. Both love and non-violence mean freedom from fear—fear of death, diseases or injury and freedom from passion in thought, word and action. The fearlessness is essential for truth and non-violence.

Satyagrah, according to Gandhiji, is resistance to evil through love. After possessing the quality of courage or fearlessness only an individual can start *Satyagrah* for fighting against any evil—social, political or economic. Mahatma Gandhi has defined Satyagrah as "the belief in the power of truth, the power of love by which we can overcome evil through self-suffering and self-sacrifice".

Gandhiji believed in the human brotherhood and in the establishment of "a universal community of free persons without artificial barrier of caste, creed, colour, wealth and power". This community will be a "spiritual society" based on love, truth, justice and non-violence. In this society exploitation and injustice will be non-existent. Individuals will be led to their divine destiny to reach the Absolute. All will be engaged in the quest for Truth or God. According to Gandhiji, the greatness of man lies in the degree in which he works for the good of his fellow men and service unto man is service unto God.

Mahatma Gandhi sacrificed his life for establishing *Rama Rajya*—a classless society in which there will be no distinction between high and low, rich and poor. He relentlessly fought against the social evils like communalism, untouchability. His dream of *Rama Rajya* was based on moral laws and divine vision.

Gandhiji believed in simple living and high thinking. Many people think him an ascetic. But he wanted reasonable material well-being. He even said that the message of spirituality can be carried to the masses only through bread. He has strong faith in the close relations between spirit and matter. So he advised for improving the economic conditions of the people with the help of science and technology.

Gandhiji was not merely a visionary and a philosopher. He not only propounded, but also practised. His philosophy is not static and impractical. It is dynamic as well pragmatic. On the whole, he wished and worked for setting up a new social order based on truth, and non-violence and free from all kinds of exploitation and injustice. This is his dream of *Rama Rajya*.

Gandhiji's Philosophy of Education

Mahatma Gandhi was not a teacher in the ordinary sense of the term. He did not write any book on education. He did not establish any school or college as such. He is, however, regarded as one of the masters of the mankind, one of the great teachers of the human society. His thoughts on education constituted the dynamic aspects of his philosophy. In several speeches and writings his educational philosophy has reflected with clarity and practicality. His educational thoughts were relevant to the life, needs and aspirations of the emerging Indian society.

Dr M.S. Patel has aptly observed, 'The essence of Gandhiji's philosophy is, therefore, that individuality develops only in a social atmosphere where it can feed on common interests and common

activities. He insists that individuality shall have free scope, within the common life, to grow in its own way and that it shall not be warped from the ideal bent by forces 'heavy as frost and deep almost as life". He, therefore, wishes that we should transform our schools into communities where individuality is not damped down, but developed through social contacts and opportunities of service".

Meaning and Aims of Education

Gandhiji believed in the total development of the human personality through education. His concept of education means "an all-round drawing out of the best in the child and man — body, mind and spirit". He held that education does not mean literacy alone. Rather he believed in the "literacy of the personality". He viewed education as a quest for truth and non-violence.

According to Gandhiji *vocational efficiency* is one of the aims of education. He therefore laid emphasis on economic activities in his educational system. He held that conscious and systematic pursuit of economic activities in education can enable the child for effective social living. He, therefore, mentioned, "The principal idea to impart the whole education of the body and the mind and the soul through the handicraft that is taught to the children. You have to draw out all that is in the child through teaching the processes of the handicraft and all your lessons in history, geography and arithmetic will be related to the craft". Thus Gandhiji emphasised the craft-centred education.

Gandhiji's faith in crafts does not emerge out of economic consideration alone. He felt that true education calls for a proper exercise and training of the bodily organs and mental faculties. He also held that such training of the mind and body will take the child a long way in awakening his soul. He has vividly said, "A proper and all-round development of the mind can take place only when it proceeds *pari-passu* with the education of the physical and spiritual faculties of the child".

Cultural development is one of the important aims of Gandhian education. Gandhiji criticised the existing educational system for the fact that it has broken up the Indian society into two sections — educated and uneducated. Without anything common between them. The ancient educational system of India maintained a long tradition of service and values. Students should be inculcated with desirable values of our culture. Gandhiji also did not have the narrowness or seclusion from all other cultures. Rather his views were quite eclectic and of universal significance. Once he told very forcefully, "I do not want my house to be walled on all sides and my windows to be stuffed. I want the culture of all lands to be blown about my house as possible, but I refuse to be blown off my feet by any".

Character development is another aim of Gandhian education. Gandhiji held that various powers of the child should be properly attained to bring about a harmonious development of his personality.

The development of body, mind and spirit to the best can be achieved by education. Gandhiji therefore emphasised the education of 3H's— hand, head and heart—rather than the education of 3 R's. Gandhi in this context blamed the lop-sidedness of the traditional education. He therefore suggested for refinement of emotions and impulses through training the mental and physical powers. Tender feelings of love, sympathy, fellow-feeling etc., are to be generated and developed through suitable education. Moral virtues like righteousness, integrity, self-restraint, purity of character should be cultivated in the children providing adequate education.

Spiritual development is one of the important aims of Gandhian education It may be called the ultimate goal of education. Self-realisation or realisation of the ultimate reality—knowledge of Truth or God is the goal of Gandhian education. Self-realisation is the *summum bonum* of life and education. But for realising this objective Gandhiji did not think of isolating education from life. Therefore he emphasised both the educational ideals econcerning preparation for life as well as self-realisation. He never found any conflict between these two.

Social versus individual aims of education pose a controversial issue. But in the educational philosophy of Gandhiji there is no contradiction between the two. There has been a synthesis or an eclectic prospective of these two ideals. To Gandhi both are rather complementary to each other instead of contradictory. In the *Harijan* of May 27, 1939 Gandhi wrote "I value individual freedom, but you must not forget that man is essentially a social being" He has risen to his present status by learning to adjust his individualism to the requirements of social progress. Unrestricted individualism is the law of the beast of the jun ".

Although Gandhii was a protagonist of indi 'dual dignity and freedom, he believed that an individual can develop himself to the fullest extent only in the society. Similarly he also held that a society cannot prosper without well-being of the individuals. Gandhiji hence mentioned in the *Young India* dated 26th March, 1931, "A nation cannot advance without the units of which it is composed, advancing and conversely, no individual can advance without the nation of which it is a part also advancing".

Gandhiji believed in the good of the state and through it the well-being of the individuals. Individual as well as social development is mutually related or interdependent. Acharya Kripalani has rightly observed, "The interrelation can only be ignored at the peril of individual and the society. Any overemphasis of the one will be at the expense of the other. "Such overemphasis would be harmful for the upiftment of the society as well as individual. Gandhji therefore wanted that every school should be community centre where individual students should be trained in social service and give all kinds of facilities for unfoldment of their potentialities.

Curriculum and Content of Education

With a view to developing the all-round personality of the child—his physical, intellectual and spiritual power, Gandhiji formulated a suitable curriculum. This curriculum was intended for Primary and Junior Basic schools i.e., upto class V. The same curriculum was meant for both boys and girls. This curriculum was mainly implemented in Basic schools.

The contents of this education were as follows:

(a) A basic craft in accordance with the local needs and conditions, (b) Mother-tongue, (c) Arithmetic, (d) Social Studies, (e) General Science including Nature study, Botany, Zoology, Philosophy, Hygiene, Chemistry and Physics, (f) Art work, (g) Music, (h) Domestic Science for girls in place of General Science after Class—V.

A basic craft is given an important place in this curriculum. All subjects are to be taught through this craft as the centre of correlation. Mother-tongue is accorded with an honourable position and used as the medium of instruction.

On the whole, this curriculum is an activity-centred one and catered to the physical, mental and spiritual needs of the child.

Methods of Teaching

In the Gandhian education system, methods of teaching have certain unique features and are quite relevant and suitable to the aims of Gandhian philosophy of education. The traditional education was mostly literary and theoretical which was criticised by Mahatma Gandhi to be unsuitable for educating the whole man. There was no close relation between the teacher and the taught and methods of teaching followed were generally passive and verbal.

Hence Gandhiji introduced craft as the centre of the teaching-learning process and tried to train the whole man—his body, mind and spirit. The craft chosen should be productive and suitable to the local needs and conditions. There would be close contact between the teachers and the pupils and dynamic or activity methods would be followed for teaching various subjects.

In teaching the craft and other subjects through craft "stress should be laid on the principles of cooperative activity, planning, accuracy, initiative and individual responsibility in learning". Gandhiji regarded craft not only as a means of production and economic conditions, but also as a source of recreation and character-building. He also attached spiritual significance to the craft-centred education.

K. G. Saiyidain has remarked in this context: "He strongly advocated the view that it was not right to teach crafts merely as a relaxation or an educational hobby, but we should rather concentrate from the beginning on making children into good craftsmen so that their hands and their minds may be trained in close and intelligent coordination and it should assist in the formation of their character also".

Activity and experience were given great importance in the craft-centred methods. Emphasis was laid on the principle of correlation in this method. All subjects were taught with the help of certain crafts. All this promoted development of an all-round personality in which cognition (knowing), conation (willing), affect (feeling) and psycho-motor skills should be properly trained.

Through craft-centred education, moral or spiritual development of children is promoted and richness of culture is facilitated. Gandhiji's doctrines of non-violence and social justice are adequately taken care of in his craft-centred education. People will be saved from exploitation, communal hatred and idleness. Moreover, Gandhiji believed that such crafts would be productive as well as self-supporting. The cost of education including teachers' pay, contingencies etc., can be replenished from the sale-proceeds of the craft-products. This is in consonance with the "bread and butter" aim of Gandhian education and in accordance with the economic conditions of the country.

Mother-tongue has an important place in the Gandhian pedagogy and it is used as the medium of instruction. Again, dignity of labour is emphasised by Gandhiji and moral as well as intellectual significance of manual work is laid stress by him in his methods of teaching.

Gandhiji's philosophy of craft-centred education has immense relevance and great resemblance with the modern concept of socially useful productive work (SUPW). In view of the economic and socio-logical realities of the nation, Gandhiji rightly emphasised the all-round development of the child's personality and much-desired universalisation of primary education would be feasible through his educational system.

Conclusion

Gandhiji's educational philosophy is found to be sound and scientific psychologically as well as sociologically. It is also quite adequate pedagogically and biologically. By emphasising craft and manual work in his scheme of education, Gandhiji felt that whole personality of the child can be improved. Any kind of productive craft would involve planning, experimenting, coordinating and evaluation. This would develop his intellectual powers along with physical ones. Learning by doing is immensely conducive to the coordinated development of the child. Craft being the centre of all subjects which can be taught through correlation. Students will realise education as wholesome and comprehensive and gain both practical and academic knowledge and experiences. This will enable them to fulfil many of their psychological needs and creative urges like satisfaction, security, self-confidence, self-respect and self-expression. The vital principle of correlation will promote a well-integrated and well-balanced education as well as an all-round development of the personality.

Gandhiji was visualising a non-violent and democratic social

order. His educational philosophy was fully in accordance with this vision and he introduced craft for removing the chasm lying between manual and intellectual labour, the educated and uneducated mass. Gandhiji hoped that this would not only promote dignity of labour, but also social solidarity and national integration. He also desired that ideals of democratic citizenship could be inculcated in the children and he regarded school as a democratic society where they would learn the citizenship, knowledge, skills and values like cooperation, love, sympathy, fellow-feeling, equality etc.

Gandhiji's democratic society will be a *"Sarvodaya Samaj"* in which there will be social justice, peace, and non-violence and modern humanism. His democratic philosophy was sympathetic and eclectic in the sense that there was fusion of three important philosophical doctrines —naturalism, idealism and pragmatism.

Gandhi was naturalistic inasmuch as he considered the child's nature and his full development through a free and open education. He believed in the essential goodness of the child's nature and his learning by doing and emphasised that children should be educated in an atmosphere of freedom

Gandhiji was an idealist and had strong faith in the dignity of man and higher values of life. His ideals of self-realisation, service to the humanity, spiritual faith, his emphasis on truth and non-violence clearly show his idealism and mission of his life as an idealist in true sense of the term.

As a pragmatist Gandhiji was an experimentalist and advocated for an education which would enable him to acquire knowledge and skills necessary to deal with the dynamic situations of life. The project Method as described by John Dewey and other pragmatists have great similarity with the craft-centred education of Gandhi. Like a true pragmatist, he believed in social service democratisation of the school and socially useful productive work.

Dr S.M. Patel has rightly observed, "Gandhiji's philosophy of education is naturalistic in its setting, idealistic in its aim and pragmatic in its method and programme of work. All these tendencies are not separate in his philosophy. These fuse into a unity, giving rise to a theory of education which would suit the need of the day and satisfy the loftiest aspiration of human soul." In brief, Gandhiji's educational philosophy is based on the high ideals on the one hand and stark realities on the other and reflect essential democratic and socialistic values so familiar and congenial to the Indian culture and heritage.

RABINDRANATH AS AN EDUCATIONIST

THE WORLD famous poet (*Viswakavi*) Rabindranath Tagore is popularly known as Gurudev, the respected teacher. He was born in Calcutta on May 6, 1861 and is one of the builders of the modern India. He had unique contributions to her renaissance and outstanding achievements in the fields of literature, philosophy, art and education. His immortal work *Gitanjali* was awarded the Nobel Prize for Literature in 1913 and this raised the status of India in the world order.

In 1901 he established the renowned Shanti Niketan, a school named 'Abode of Peace' at Bolapur, 93 miles from Calcutta. It developed to distinguished educational institution managed on progressive lines. He founded Viswa Bharati on December 22, 1921 and raised its status to a university of international distinction. He tried to make educational experiments and innovations on the basis of intellectual, moral and spiritual values of the ancient India and worked for an understanding between eastern and western cultures.

Tagore's Philosophy of Life

Tagore was the apostle of Truth, virtue and Beauty (*Satyam, Shivam and Sundaram*). He had strong confidence in the Supreme Being and regarded Him as Omnipotent, Omnipresent and Omniscient. He was inspired by these ideas reading Upanishads, particularly *Mandukya Upanishad*. According to him Brahman manifests Himself through nature and such manifestation is clearer than His manifestation through man. He, however, believes in close affinity between man and nature and pleads for realising such relationship. To him, all men are equal as they have a common source Brahman and advocates social service for everybody as it not only improves the society, but elevate oneself spiritually.

His internationalism was spiritual, not economic or political in nature. His universal brotherhood knows no distinction of caste, creed or colour. Rabindranath was a humanist out and out and was a prophet of love, sympathy, fellow-feeling and cooperation. He gave the gospel of international unity and harmony. His humanism was based on spiritual foundations and he believes that man represents God. God lives in man and is to be worshipped not only in temples, but also in serving the humanity.

Prof Humayun Kabir giving a clear picture of Tagore's mental background and nature of his philosophy of life has mentioned, "He

(Tagore himself) has described how his mental make up was shaped by the cultures of the Hindus, the Muslims, and the British. He has also mentioned that the religious revival, the artistic renaissance and the national movement which was beginning to sweep through the country during his childhood, profoundly influenced him. His natural sympathy with what was specifically Indian was thus enlarged by his appreciation of the new values which the new thought-currents brought into the country. While sensitive to every influence from abroad, his outlook was essentially grounded in Indian philosophy. Like the ancient seers of India he sought to build up an outlook in which comprehensiveness and a feeling for whole would be reconciled with a proper appreciation of the value and dignity of the individual."

Tagore's Philosophy of Education

Tagore's educational philosophy is firmly based on his philosophy of life as described earlier. It may be discussed under the following heads.

1. *Relation with Nature and Man*: Tagore realised that existing educational system in India suffered from the loss of contact with the environment and education should have close relations with the natural surroundings and the human society. Education confined within the classroom becomes dry, irrelevant and artificial. So Tagore pleaded for bringing the child into direct contact with the nature, as such contact will make him homely with the real world.

According to Rabindranath, "next to nature, the child should be brought into touch with the stream of social behaviour". Children's behaviour should be socialised and be given ample scope for making social contacts. Tagore held that in order to make education meaningful, the child should be in touch with complete life of a people—its economic, intellectual, social, aesthetic and spiritual life. In this connection he eulogised the ideal of the old *Tapovana* (Hermitage) in which teachers and pupils lived together with nature. They produced their own food and clothing, collected fruit and fuel, took their cattle to the field and engaged themselves in study of scriptures etc. Their spiritual search was pervading all physical, emotional and intellectual activities.

2. *Freedom for the child*: Tagore emphasised that education must be inspired by a spirit of freedom and joy. Restrictions should not be imposed on children and freedom should be the guiding principle of the entire educational process of the child. Children should not be made "to sit like dead specimens of some museum whilst lessons were pelted at them from high like hail storms on flowers". Freedom does not mean mere independence of control and right to self-will. It means the liberation of all the aspects and powers of the personality, namely the senses, the vital energies, the various mental capacities including intelligence and imagination, as also the functions of the heart-feelings, emotions, sympathy and love".

In this context it is felt that Tagore was immensely influenced by

the ideas of Rousseau, Froebel and Dewey. Freedom within should lead to freedom without —a freedom which lies in the perfect harmony of relationships which we realise in the world.

3. *All-round development of the child*: Tagore laid the greatest stress on all-round development of the child in an atmosphere of freedom. He believed in the true import of one compound Sanskrit word *Sacchidanand* in which all the cultural values of India have been impregnated. The first unit of the compound is 'Sat' which expresses reality or truth of the world. The second unit is 'Chit' which means consciousness. The third unit is "Anand" which means joy. Tagore interpreted this compound in a sequential meaning of our existence. That is we are united to one another through the relationship of mutual love.

According to Tagore, the supreme truth of life is not merely to live, but also to know our existence and realise the self through love and sympathy with others. The aim of education is to develop the sense of unity in this world and promote the growth of a balanced and well-integrated personality of the child.

4. *Integrated culture*: Tagore believed that education in India would be successful only if there could be proper integration of the Eastern as well as Western culture which preserved all the values of the past with the new values of today. He held that modern science is the greatest contribution of the West to the mankind and no country can prosper without taking full advantage of the same. According to him contacts with external world are vitalising forces for strengthening a nation. There should be adequate assimilation of these indigenous as well as exotic values and elements by the students. Tagore also believed that mission of all education is to achieve a point of view which includes the past and present as integral parts.

5. *Self-expression*: Rabindranath emphasised self-expression in education and held that sufficient provision should be made for self-expression of students. Self-expression is creative in nature and should be organised through various forms of arts, music, dramatics, handwork etc. Tagore held that by learning a handwork not only different limbs are exercised, but also the mind is strengthened.

Prof Kabir summing the essential features of Tagore's educational philosophy has rightly said, "Education must be inspired by a philosophy which seeks fulfilment through harmony with all things. It must develop in the student the capacity to be natural with nature and human with society. It must combine the introspective vision of the universal soul with the spirit of its outward expression in service.

Tagore's Aims of Education

Tagore's aims of education may be discussed under the following heads:

(I) *Physical development*: Tagore was very much concerned with poor health of students in India. Therefore he gave great importance to improvement of their health. In order to achieve this he emphasised education in nature, playful activities, dancing, singing etc. Education of the body is necessary for acquiring the ability to adjust with all kinds of weather conditions and health hazards.

He also held that there was close relationship between physical and mental faculties.

(II) *Intellectual development*: As a corollary to better health and physique, Tagore gave much importance on intellectual development of students. He criticised the traditional system of education in which textbooks and written examinations were held important and children did not get ample scope for critical thinking, self-study and to assimilate whatever was learnt. Tagore thus advocated for true education which should encourage the cultivation of the power of acquiring necessary knowledge and skills through independent efforts. He also emphasised assimilation and application of new ideas and knowledge and development of thinking and imagination rather than mere memorisation and storing of unconnected pieces of information.

(III) *Moral and spiritual development*: Tagore laid great stress on moral and spiritual development for maintenance of discipline. One of the important objectives of starting Shanti Niketan was "to give spiritual culture to our boys". He advised the youths to develop firm conviction and devotion in supreme God head. He wanted that every body should have strong faith in the spiritual force and liberate himself from different kinds of bondages.

(IV) *Social development*: According to Tagore, Brahman the Supreme Body manifests Himself through men. Since he is the source of all human beings, all are equal and brothers and sisters. Rabindranath therefore said that service to man is service to God. Everybody should render social service to have satisfaction of the soul. All should develop social relations and fellow feeling from the childhood. Education aims at developing the individual personality as well as the social characteristics.

Tagore's Curriculum

Tagore believed that curriculum should be so comprehensive that the subjects provided therein must touch all aspects of the child's life. He, of course, did not make any rigid or hard and fast scheme of subjects for the purpose. His highest emphasis was on cultural subjects. Besides traditional subjects like history, geography, science, literature, provisions were also made for teaching of new subjects like drawing, dramatics, excursion, music and dancing. In Shanti Niketan and Viswa Bharati Tagore provided teaching in these subjects and organisation of cocurricular activities like self-government, social services that are necessary for citizenship training.

After Independence so much emphasis was given on various activities like crafts, projects, cultural programmes, but Rabindranath

provided for them from the early childhood. It is also interesting to note that science with laboratory activities was being taught in various classes at Shanti Niketan. There was a very well-equipped laboratory for conducting different experiments which was a dream in other schools of the time. In the heart of nature some science and art subjects were being taught as a part of nature study and observation. Hence it is evident that the Tagore's curriculum was activity centred and experience-based.

Now-a-days we are talking so much of work-experience or socially usefully productive work. But Rabindranath in the beginning of this century introduced crafts like book-binding, carpentry, weaving, drawing, sewing-etc. Thus Tagore's curriculum was much advanced and practically useful.

The whole life of Shanti Niketan and subsequently of Viswa Bharati was pervaded with the spirit of freedom, fellow-feeling and sense of beauty. Students were enjoying their studies and cocurricular activities in their open-air classes under the open green shady trees. They were quite free to select any activity or crafts according to their own interest. They were not required to read only textbooks. They were encouraged to read supplementary and other additional materials and books.

One salient feature in Tagore's curriculum was the place of mother tongue. The medium of instruction was mother-tongue in his exmperimental school when it was not possible elsewhere in the educational system. It called for great courage, foresight and love for the mother-tongue.

Tagore's Methods of Teaching

Rabindranath was not only an imaginary poet, but also a very realistic educationist. As a true pedagogist he has said, "Learning can become sound only when it proceeds from the near to the distant, from the familiar to the unfamiliar. If our learning continues to be based mainly on what does not exist all around and what is not present before us, then such knowledge must be feeble".

Tagore had strong confidence in unfathomed potentiality and unlimited curiosity of the child. He believed in the unique personality of every child and advocated for providing learning experiences according to individual differences.

Corresponding to this, Tagore never allowed the classes to be too big in size. The number of seats in every class was very small and this enabled teachers to know children individually. Every pupil was also able to know his class mates and teachers intimately. Thus the ancient *Tapovan* type of close relationship between the teacher and the taught and a congenial homely atmosphere prevailed in the school.

Rabindranath as a psychologist did not like 'don'ts'! He rightly mentioned, "I never said to them, 'Don't do this or don't do that.' I never prevented them from climbing trees or going where they liked

I wanted to make these children happy in an atmosphere of freedom". Tagore was a protagonist of children's freedom and self-activities. He believed in habit-formation, but did not like the child to be slave to the dead habits.

Tagore believed in dynamic and activity methods of teaching. Experiences of the child were laid great stress in the teaching-learning process. Teaching methods were based on the interests, ability and experience of the child. That is why, Tagore suggested to teach in actual situations as far as possible.. The subjects like history, geography, science, were related to direct experience and activities. Rabindranath regarded activity as a necessary condition for education of body and mind. That is why, he emphasised on teaching of crafts and activities of all kinds including climbing trees, chasing cats or dogs, plucking flowers or fruits and so on.

Explaining his methods of teaching, Tagore has said, "Teaching while walking is the best method of teaching. It is not only because walking facilitates learning many things through direct observation, but because it keeps our awakened mental faculties constantly alert and receptive through contact with ever varying scenes and objects and the rhythmic marching together of the inner and the outer." He has again added, "such dynamic learning is entirely fruitful for living human beings. The static education within the classroom, on the other hand, caused a divorce between the body and the mind, without initiative".

Rabindranath not only criticised British educational system prevalent at the time calling it irrelevant, bookish and unsuitable, but also suggested ways and means to eradicate these difficulties. He himself implemented most of his educational ideas in the experimental schools of learning—Shanti Niketan and Viswa Bharati. He deserves credit for having revived the ancient Indian ideals and values of education in the modern times, even under the foreign regime. He rather tried to combine the best elements existing both in the Eastern and Western cultures. Special emphasis was laid by him on aesthetic subjects like dance, music, dramatisation, art on one hand and socially useful productive activities like book keeping, bookbinding, gardening and many other crafts on the other. Tagore's vision of education reflected his poetic imagination, vast foresight, robust patriotism as well as keen realistic sense. He was also an apostle of international brotherhood, modern humanism and natural libertarianism. All these lofty ideals and realistic values were well-reflected in his educational philosophy. Rabindranath is rightly regarded as *Kabindra*, the world-famous poet as well as Gurudev, the distinguished teacher.

EDUCATIONAL PHILOSOPHY OF SHRI AUROBINDO

SHRI AUROBINDO GHOSE is well known as a mystic or spiritual thinker, a patriot and a poet. But his contribution to educational thought and practice is also outstanding. Although in the beginning, he was a political leader and a national hero in the struggle for Indian Independence, subsequently he concentrated his activities mostly to the religious or spiritual arena at Pondicherry. He tried out his educational thoughts and ideas in the original Ashram School which was expanded to the International Centre.

Shri Aurobindo had been to England in his early youth and got himself acquainted with the English education and culture. He developed his insight into the modern scientific life and familiarity with the Western civilisation. He had also a very good background of Indian culture and heritage. He brought about a synthesis of the Eastern and Western culture and of the matter and spirit. In spite of his extreme nationalism and love for the Indian culture he had no disliking for the English language and Western values. His study of Vedanta and Yoga earned him high reputation and his writings reflected great vision, comprehensive approach and philosophical style.

Philosophy of Life

Shri Aurobindo's philosophy of life emerged out of his own life, education, experiences and insight. His vision of life has blended the oriental and occidental culture, spiritual and material values and Science and Vedanta. He translated his philosophy into realities in the Pondicherry Ashram where emphasis was laid on *Sadhana*, Integral Yoga and divine life. Hundreds of Ashramites lived there without much asceticism, austerities and renunciation of the world. There were not much rituals, uniform dress and occult practices. But the Asnram life was based on spiritual discipline and quest for celestial values. As such Aurobindo's philosophy was a way of life and was practised by himself and the inmates of his Ashram.

Aurobindo's philosophy has certain unique features. Particularly he has given a new concept of the process of revolution. According to Aurobindo there is not only an evolution of forms, but also an evolution of consciousness. The forms are developed and more consciousness dawned. From a stage of unconsciousness or chaos, the organised matter life and mind come into being. Aurobindo believed that this evolution of consciousness does not end with mind, but extend to greater consciousness called Truth Consciousness, Super

Mind, God-Consciousness, Dynamic Divine or Super Consciousness. This higher consciousness gives a possibility of the future emergent evolution of man into super man.

Aurobindo has interpreted the concept of ignorance in a different manner. The general feeling is that ignorance is the opposite of knowledge. But Aurobindo says that man with a mind cannot be ignorant. Explaining this, he observes that when individual is too much involved in a particular activity or thing he forgets others during that period. He holds that man is conscious of his personality and oblivious of the rest of his Infinite Being.

Another major contribution of Aurobindo is his psychological concept of connection between human consciousness and material consciousness. According to Aurobindo as the cosmic energy is evolutionary, there are various grades of evolution in the human mind. He has also brought about a dynamic relationship of the human mind with the higher levels of consciousness Aurobindo held that reason and intellect are not adequate for acquiring knowledge. To him the modern psychology was found to be limited, which deals with rational consciousness of man. Like Intuition man may have Super-Consciousness the concept of which Aurobindo has contributed to the future psychology.

Educational Philosophy

According to Aurobindo both matter and spirit are necessary for the well-being of mankind and education should help in bringing about a balanced development of both. *The Mother*, true representative of Aurobindo has therefore said that education through science and technology would enable "the material basis stronger, completer and more effective for the manifestation of the Spirit".

Aurobindo held that his much professed Integral Education must emphasise the psychic and mental aspects in addition to the physical and mental aspects as denoted by the matter and spirit respectively. The cultivation of these aspects of education must be the aim of integral education. The practice of the four austerities constitute the fourfold aspects or disciplines (*Tapasya*). These are for (1) Beauty, (2) Power, (3) Knowledge and (4) Love.

The discipline of Beauty should involve a programme of physical education in order to build a body i.e., beautiful in form, harmonious in posture and powerful in functions. Physical culture aims at building a body which will be capable of serving as a potential instrument for higher consciousness. The austerity for power relates to control of sensations which should be trained to acquire and develop knowledge. Sensation being an excellent medium of knowledge becomes a strong force of action and habit formation. The discipline of knowledge helps developing a mental make-up or an active and alert mind. The discipline of love is the formation of desirable feelings and emotions, which should be directed towards wholehearted clarity and goodwill towards others and communion with

the Divine. Thus Integrated Education aims at facilitating the manifestation of these four aspects of the Supreme Consciousness.

Methods of Teaching and General Principles

Aurobindo has enunciated three principles of teaching in his book *A System of National Education*. His first principle says that nothing can be taught. It seems to be paradoxical. But it means to convey that the teacher is not to transmit knowledge to the child and he is to help and guide him in his pursuit of knowledge. That is, all knowledge is within one's self and is revealed through the process of "Swadharma" and "Swabhav". Even the spiritual knowledge is said to be within one self as it is the knowledge about the spirit which is cosmic in nature and identical with the entire cosmos.

In this connection, a story from the *Chhandogya Upanishad* is very pertinent. Once Swetaketu is sent to his Guru by his father Aruni. On completion of his study he returns home with the feeling that he has acquired the most up-to-date knowledge which even may be superior to his father's. His father being a great seer is not concerned with superiority or inferiority and is happy on his son's return after the study. He however wants to convey a message to his son and asks a question "Can you tell me the answer to a question that I may ask you"? The son replies "yes, father I am sure I shall be able to answer". The father says, "Tell me. my child, what is it knowing, which everything can be known"?

This is the most unexpected question, Swetaketu is perturbed by the curious question "What is it knowing which everything can be known"? He continues to think and think and think. At last he confesses his failure, "Father, I do not know the answer". Apprehending that the father may again send him to his teacher, he adds, "But I am sure, my teacher also does not know the reply to this question, otherwise he must have surely taught me about it". So Aruni replied, "Alright my child. I will give you the right answer. Can you bring me a glass of salty water?" He says "Yes".

The father says "you are sure that the whole glass of water is salty. There is salt on all sides. When you know that salt is mixed with water, you have the full knowledge of the salty water. Even if you taste a little of this, you know everything that is contained in it." Thus it is made clear that basic knowledge is the seed to all education.

This truth is more significant during the present age when there is unprecedented explosion of knowledge and the amount of knowledge is increasing so much and so fast that within a period of three years, the existing quantum of knowledge may be out of date. The teachers who are not able to keep themselves abreast with the advanced knowledge at least in their respective fields, they are outdated and unworthy of their roles failing to do justice to their duties. Therefore in order to sort out the problem it has been rightly suggested, "The answer is contained in the *Chhandogya Upanishad.*

If you have the knowledge knowing which everything is known, then you won't have the problem".

The keynote of above discussion is that "know thyself" (*Tatwamasi*) and 'why' is more important than "what". If you can know yourself, you will know the whole world and have the key to unravel the mysteries of the universe. Understanding the Self (Atman) or knowing the inner aptitude and aspirations of the child is the main task of the teacher. Psychologists have also laid emphasis on the principle of paedocentricism. Shri Aurobindo has aptly pointed out that the duty of the teacher is to show to the child where the true knowledge is and how that knowledge can come to the surface. The teacher even need not try to bring out the knowledge, which is the function of the child itself. This is the first principle of the true method of education.

According to Aurobindo the second principle is that the child should be consulted in his growth. Nothing should be imposed on him from above, but should start from within. No knowledge should be pumped to the child by the teacher. The question arised what should be done if most of the children will not like to learn anything? In reply to this, Aurobindo holds that if a child wants to remain ignorant, the teacher should explain the consequences of remaining ignorant. If he still prefers to be so, particularly after the age of fourteen, then you have no right to impose any knowledge upon him. Therefore education has to be provided not only according to individual needs, but also according to one's will. This idea of consultation does not seem to have any meaning in the fixed curriculum, rigid examination system and stereotyped school/class organisation. So flexibility, innovation and initiative are extremely essential for natural growth and education of the child.

The third principle of teaching according to Aurobindo, is that the child should be led from near to far. That the child should be taught from known to unknown which emphasises experiences as the basis of all learning. All the new knowledge must be built around his daily experiences directly connected with the environment. The audio-visual materials are useful, according to this principle, in the sense that they aid in getting real or simulated experiences.

These three principles will determine all the methods of education and efficacy of each and every method can be tested on these three principles. Shri Aurobindo has succinctly remarked that a good teacher has no method and also has every method. An efficient teacher has to reorganise an environment for the child who must be studied quite well from the very beginning. The child must be keenly studied to know his interests, aptitudes, impulses, and aspirations. This knowledge is therefore fundamental to providing adequate and relevant learning experiences to the child. That is why, the teacher himself has to be as curious as the child and reading constantly the internal and external environments of the child. Shri Aurobindo has

rightly said that a good teacher is a child leading other children and a light kindling the other lights.

The Curriculum and Subjects of Study

According to the objectives of Shri Aurobindo's educational philosophy, the following subjects and aspects constitute his curriculum:

(1) *Physical Education*: In the educational thoughts of Shri Aurobindo, physical education has an important place and physical training, sports, games, gymnastics, balanced diet and preventive care are given due weightage.

(2) *Vital Education*: In order to improve vital power of the pupils, adequate provision should be made for organisation of various activities in the school. Students should be encouraged to participate in the music, arts, dance, drama, crafts, ballet etc., so that life-energy can be channelised through freedom, leadership, responsibility and learning by doing.

(3) *Mental Education*: Mental power can be developed through various academic studies like languages, mathematics (applied and pure), social sciences, applied and pure sciences and so on   For this audio-visuals should be used adequately.

(4) *Psychic and spiritual Education*: Aurobindo emphasised on spiritual atmosphere throughout the Ashram and International Centre of Education. All kinds of curricular as well as cocurricular programmes should aim at inculcating spiritual and psychic values like love, truth, faith in God, competence in performance, strength of mind and heart.

(5) *International Education*: Universal love, sympathy, fellow feeling and understanding are the important characteristics of Shri Aurobindo's educational system. The International Centre has been trying to realise these ideals through education. Different nations and cultures have represented themselves in the educational system of the Centre and shared in its physical and academic conditions and well being.

Auroville and Conclusion

Shri Arobindo's educational philosophy is finding its fullest expression in the building of Auroville called "a city of universal culture". It is going to be an experiment in international cooperation, friendship and unity. Its foundation was laid on February 28, 1968 with earth from 120 countries of the world symbolising the contributions of all nations.

Auroville is taking shape of a World University Centre in which education will be provided from infancy to old age in a continuing process. Here attempts will be made for fusion of different cultures and amalgamation of all international ideas and ideals. This is a project supported by the Government of India and UNESCO and

intends "to create a universal town where men and women of all countries can live together in peace and harmony, above all creeds, all politics and all nationalities". It also aims' at adding a new dimension to UNESCO's activities "for promotion of international cooperation and understanding and well-being together with the values of different culture and civilisation in a harmonious environment with integrated living standards".

It is hoped that Aurobindo's educational thoughts which have been translated into reality in the International Centre of Education at Pondicherry, will be enriched and universalised through the proposed programmes of Auroville, the world university of the future.
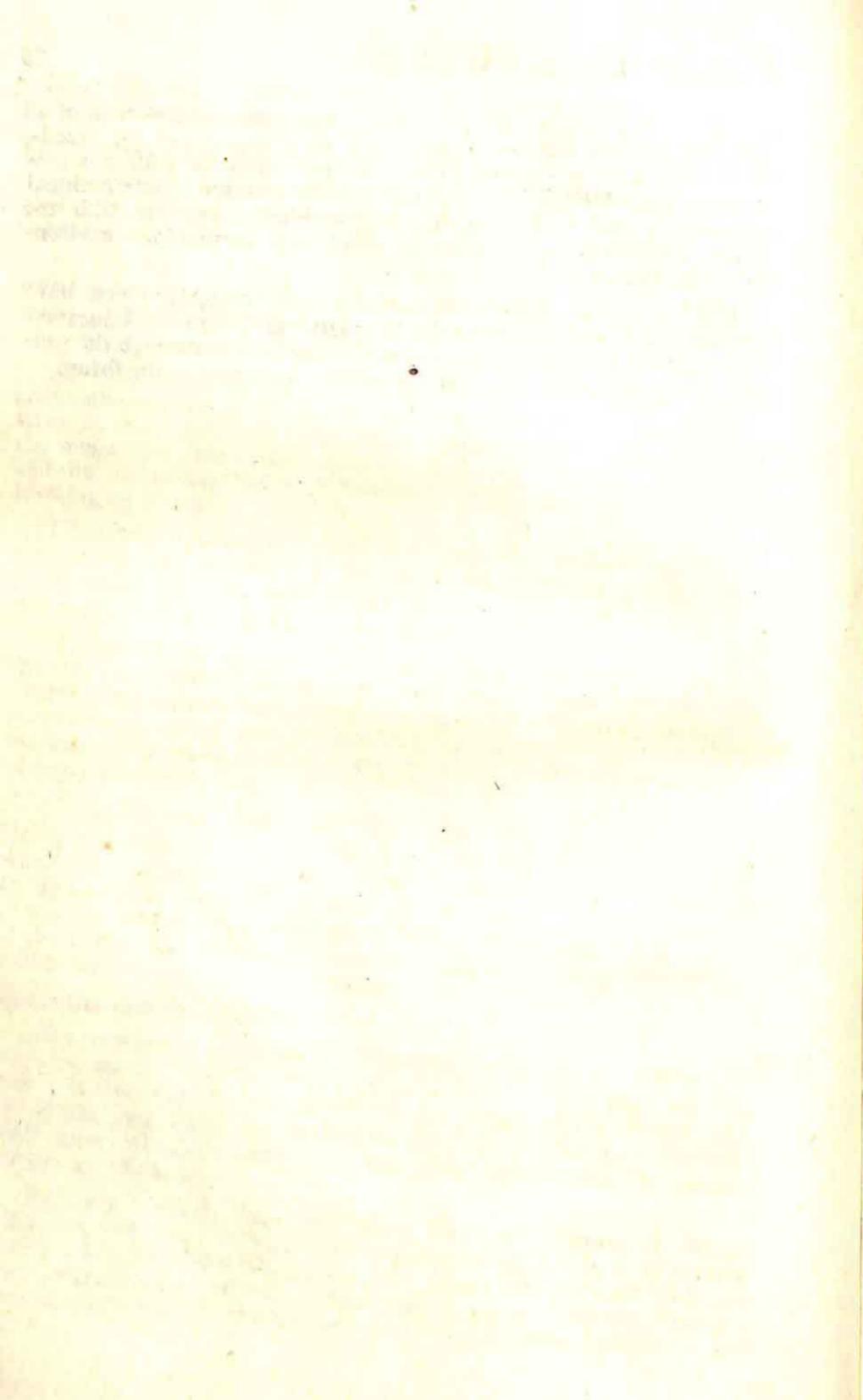
PART II

SOME CURRENT PROBLEMS
IN INDIAN EDUCATION

EDUCATION FOR NATIONAL INTEGRATION

THE FIRST Prime Minister of India Jawaharlal Nehru has said, "In India, the first essential is the maintenance of the unity of the country, not merely a political unity but a unity of mind and heart, which discards the urges which separate and disunite and which breaks down the barriers, which are raised in the name of religion or between state and state or in any other form. It is of the first importance that we should not lose ourselves in the passion and prejudice of the moment. National integration and cohesion is a matter of vital importance today. It is the base of all other activities which we try to further". In this thoughtful passage Nehru has rightly remarked that unity of the country or national integration is of first-rate importance. Secondly, a merely political unity as now obtained under the Constitution of India after Independence is not enough, a unity of mind and heart i.e., intellectual as well as emotional integration should be promoted on priority basis. Thirdly, such a unity should break down the barriers of religion, region or any other kind. Fourthly, we should not be led astray in the spur of the passion or prejudice. Fifthly, national cohesion is the prerequisite of and precondition for achieving development in various fields.

When India attained freedom, prophets of gloom and doom prophesied that the country would disintegrate into many separate parts and be engulfed in anarchy. However to their discomfiture this did not happen. Although this country with its glorious heritage has survived many crises, various fissiparous tendencies in the body politic of our country have resulted in disintegrating situations in which national development has suffered a setback and national resources have undergone colossal wastage. That is why, every body is concerned with these uncomfortable and disappointing conditions.

Historical and Sociological Background

It is said that India was never a united country, that it was never a nation, that it had never had one language or even one religion. It was never an economic entity. It was never under one ruler or political force as a whole. India has possessed multifarious faiths, races, languages, dialects, traditions and habits. In physical appearances there are vast differences throughout the country. But there is unity in these diversities.

The unity of a nation does not mean uniformity or conformity. It depends on the determination and will of the people. It is more psychological or emotional than external or organisational. Of course,

external factors like geographical contiguity, historical identity, religious similarity, linguistic, political or economic unity greatly promote such psychological matter. The Swiss people have no common language nor the same culture. In United Kingdom there are differences among the English, Welsh and the Scots, but they are united in loyalty to their national ideals. The USA being mostly a land of emigrants have national unity and democratic pride. The Russian people have numerous languages, but feel emotional unity as the citizens of a premier communist country of the world. This shows that differences in language, belief, culture, economic or political systems do not stand in the way of national unity. The nationhood thus does not depend on race or language or religion or geography singly or collectively.

The unity of India has always been fostered passionately by the saints, seers, hermits, philosophers, law givers, writers, poets and artists. Most of them are all-India personalities and their name and fame are not limited to a particular religion. For example, Shankar-acharya consolidated his spiritual kingdom not only by preaching through the length and breadth of India, but also by establishing monasteries in the four corners of the country e.g., as Puri in the east, Badrinath in the north, Dwaraka in the West and Kanchi in the south. Pilgrimage of a Hindu becomes complete only after his visits to these four holy places. The renowned poets like Valmiki, Vyasa, Kalidas have described the nature and people of the different parts of this country. The temples in the south have attracted pilgrims from the north and those in the north from the south of this subcontinent. Every Indian irrespective of the locality relish a bath in the Ganges and a view of the Himalayas. Satya Narayan or Satya Pir is the common god of Muslim and Hindus. Kabir, Nanak, Tulsidas and other saints are equally regarded by the persons belonging to differents castes and creeds. The art and architecture of Konark, Ajanta, Ellora, Taj Mahal, Qutub Minar, Buland Darwaja, in spite of their religious connections are equally liked by Hindus and Muslims.

The great men of the modern India whether in the field of religion, philosophy, art, literature, poetry, fine arts, science or politics are all-India personalities. Sri Ramakrishna, Vivekanand, Aurobindo, Swamy Dayanand, Ram Mohan Roy, Tilak, Gandhi, Rabindranath and many others were all-India dignitaries. All languages of India are sisters, Sanskrit being the common most important source and link in the whole structure. The Vedas, Upanishads, Manu Samhita and the great epics are still regarded as the fountain heads of Indian culture. The Western civilisation has contributed the modern democracy, secularism, socialism, nationalism, scientific and technological knowledge which have tied the country with common bandages. Lastly, the struggle for Independence, the Constitution of India and its federalism have contributed the growth of unity in this land.

Present Position

In spite of all these favourable factors the modern India is very

often threatened by centrifugal forces. (The fissiparous tendencies like religionalism, communalism, linguism, provincialism are raising their ugly heads. Now the divisive forces are working in different parts of the country—in Jammu and Kashmir, in Assam, in Mizoram, in Nagaland and so on. The Dravid Munnetra Kazhagam Party had also advocated for a Dravid land separate from the Indian Union. Economic inequality is helping the disintegrating forces. This has also led to regional rivalry and disparities.)

Linguism has created conflicts in many parts of the country. South-erners agitate against so called "Hindi-Imperialism" time and again. Power-seeking politicians exploit mob-psychology and sustain on the ignorance and poverty of the masses.)Baseless and fabricated facts are placed before the people who emotionly inflict sufferings on the innocent persons. Having been misled, the ignorant people per-petrate arson, looting, rape, murder and so on. Candidates contest-ing in the election are sometimes elected not on their wo th, but on caste or communal considerations.. Politicians feel that the easy road to success in election is to exploit religions or linguistic differences.

Summing up these disintegrating trends, the Indian Education Commission, 1964-66 have observed, "The old values which held society together, have been disappearing and as there is no effec-tive programme to replace them by a new sense of social responsi-bility, innumerable signs of social disorganisation as evident every-where are continually on the increase. These include strikes, increasing lawlessness and a disregard for public property, corrup-tion of public life and communal tensions and troubles".

The Role of Education

Since national or emotional unity or integration was felt desirable for security and prosperity of the country, Indian leaders and thinkers here started contemplating seriously. The conference of State Education Ministers in 1960 considered the disruptive forces in the country and suggested the Government of India in the Ministry of Education to appoint a committee for considering the question of national/emotional integration. In 1961 a Committee was set up under the chairmanship of Dr. Sampurnanand to examine the issue and study the role of education to promote national unity, to study the fissiparous tendencies and to recommend ways and means for promoting emotional integration. The Committee submitted its report in 1962.

The Committee at the very outset observed, "In making these suggestions, the Committee would like to stress the composite struc-ture of Indian culture and the need to prepare unity in diversity by cherishing and respecting equally the various cultural strands which enrich Indian civilisation." It has already been discussed that Indian culture is a mozaic of various languages, dialects, religions, castes, creeds, customs and traditions. But the threads of oneness have been intertwined with there vast differences and these has been unity amid diversities. All this should be allowed to develop individually as

well as collectively and handicapping one's growth will impair the general development. In this context Rabindranath has artistically put forth his remarks, "Indian culture is a full-bloomed lotus in whose every petal flows the culture of different types of adour; if one of the petals is distorted or remain underdeveloped, the beauty of the flower gets impaired".

With a view to achieving the desired ideal of national/emotional integration, education has to play a very significant role. It has to take the responsibility for inculcating a sense of national unity and foster a feeling of solidarity. The Committee on Emotional Integration has rightly held, "Education can play a vital role in strengthening emotional integration. It is felt that education should not aim at imparting knowledge, but should develop all aspects of students' personality. It should broaden the outlook, foster a feeling of oneness and nationalism and a spirit of sacrifice and tolerance so that narrow group interests are submerged in the larger interests of the country".

This programme of national integration may be discussed in the context of the following aspects of education:

1. *Curricular Programmes* : Appropriate reforms may be introduced in the curriculum and new topics with all-India importance and reference may be emphasised. Subjects like history, geography, social studies etc., will intensify national integration. A comprehensive knowledge of these subjects should be imparted to every child. Biographies of national heroes, folk tales from different regions, stories on cultural heritage should find place in the curriculum. Map-reading should be given due importance so that students will have a clear concept of the vastness and geographical features of the motherland. Indian history with stress on national features and characters should be taught in the schools. A short and simple history of national movement should be read in the schools. As recommended by the Committee on National Integration, the study of a modern Indian language other than one's regional language should be compulsory. The textbooks in all the subjects of study should be recast and modified according to the requirement for national unity.

2. *Cocurricular programmes.* Cocurricular activities should be given important place in the schools. Pupils may be provided with opportunities of mixing with others of different cultures. Dramas based on national themes should be staged twice or thrice annually in each school. The students may be taken on excursion to other states. Educational films based on nationalism and national unity should be screened; radio talks on national integration should be broadcast as frequently as possible for the school children and pupils may be encouraged to participate in the festivals and functions of other communities.

The National Integration Committee has laid great stress on the daily assembly in schools and colleges. It is also suggested that after the roll-call there should be a talk for ten minutes by the head of the institution or senior teacher or a guest speaker. The talks may

be on the achievements of the nation, contributions of some national heroes, character-building of the pupils, social, political and cultural life of people. The Committee has also held that there should be an annual gathering of students for taking pledge dedicating themselves to the service of their country. Youth Hostel Movement should gather momentum and Youth Hostels should be set up at selected places in various states for facilitating organisation of youth programmes from different parts of the country.

3. *Training of pupils in democracy*: Ours is the largest democracy in the world and it is based on principles of equality, liberty and fraternity. Our Constitution guarantees these values and ensures the dignity of the individual irrespective of his caste, creed, political, economic and social status. Humayun Kabir has rightly said, "As a democratic republic, India has abolished all vestiges of privileges and vested interest. Our Constitution not only offers but guarantees equality or opportunity to all. Such equality can be realised only in an atmosphere of justice and fair play".

Students, the future citizens of the country should be trained in democracy, its values and ideals, so that they will have sense of justice which is conducive for the development of national integration. Dr Zakir Hussain has therefore observed, "Specially in the particular situation of our country which is striving to build up a structure of democratic living in a secular welfare state, the need of educating all to a sense of nationhood and enabling them to fill a place worthily in it is absolutely essential". Thus students should be trained to understand, practise and uphold the lofty ideals and values of democracy. This will promote social cohesion and national integration.

4. *Training in Secularism*: Our Constitution provides secularism which is interpreted in many ways. According to some, secularism means absence of religion, so that in the country all kinds of religious teaching should be banned. They hold that religion is anachronism, a superstition and a hoax. But this is a dogmatic and lopsided view. Rather religion in its true sense is a spiritual exercise, an elevating and inspiring activity. It is mostly ethical and humanitarian. Although India has a long-tradition and hoary heritage of religious tolerance, social harmony and universal brotherhood, ironically and unfortunately it was partitioned only on the ground of religious antagonism. Hence in order to maintain communal as well as religious harmony, pupils should be trained in secularism and values of toleration, harmony, brotherhood and fellow-feeling.

The Sri Prakasa Committee set up by the Ministry of Education in 1959 has analysed religion into four aspects: (*i*) personality of the founder, (*ii*) philosophy and cosmology, (*iii*) rituals, and (*iv*) ethics. Under the first point lives and achievements of great religious leaders like Ram, Krishna, Buddha, Mahavira, Mohammed, Jesus Christ should be taught in the classes. The second and third aspects of religions need not be taught in schools. The fourth aspect is common

to all religions. That is, the moral and ethical doctrines should be taught to students.

It is argued that due to lack of emphasis on the religious and moral teaching in schools and colleges, there has been rising indiscipline, corruption, moral turpitude and loose emotional behaviour among the modern students and youths particularly. That is why, in order to promote national integration, students should be given knowledge about different religions, imbibed with a spirit of toleration and inculcate with the values of patriotism, fraternity and scientific attitude towards life and its various activities.

(5). *Role of Teachers*: Unless teachers are infused with the spirit of democracy and secularism and inculcated with the values of liberty, equality and fraternity, they cannot motivate and train students in the desired direction. No programme of national integration can succeed without suitable teachers who will be above casteism, communalism, parochialism and all partisan activities. Teachers should set models to be emulated by pupils and think and act judiciously without any prejudice towards a particular region, language or religion. Instead of narrow loyalties, teachers should develop patriotic spirit and national unity.

Lastly, it may be concluded in the works of Sampurnanand Committee of National Integration, "Education should therefore, be reoriented and made more broadbased. It should aim at (a) equipping students with an intimate knowledge of different aspects of this country including the events that led to the freedom, and (b) encouraging all studies and activities which led to greater understanding between communities and states, thus fostering a feeling that the country and its resources belong to the citizens who thereby acquire certain rights and privileges along with corresponding duties and responsibilities".

EDUCATION FOR INTERNATIONAL UNDERSTANDING

Modern World: Its Needs and Problems

THIS MODERN world of science and technology is shrinking day by day. The inventions in science have given new shape and colour to our surrounding. The discoveries have explored the nature and un-ravelled its mysteries. Man has reached the moon and spanned the space in the vehicles and with the speed unthinkable. Aeroplanes have linked the countries with one another and even with the remo-test corners of the earth. Radio and television, telephone and tele-graphy have accelerated the speed of communication with the result that exchange of views and ideas has been hastened beyond imagina-tion. Geographical barriers among countries and anthropological or ethnological differences among peoples have almost disappeared due to unprecedented progress in the modern means of transport.

Consequently, mutual relations of different countries situated in distant corners of the world are getting closer. Peoples are becoming neighbours in sorrows and sufferings, floods and famines, storm and stress. At the same time conflicts and controversies, disputes and dissensions in any country affect all other countries in no time. No nation can keep itself aloof from others and no country can afford to be safe and happy. When other countries are in danger and dis-tress when our neighbouring houses are on fire, we cannot be safe in our own house. We have to make joint efforts to put down the fire not only in the interest of the neighbours, but also in our own interest.

The present atomic and sputnic century is threatened with world war every now and then. During the first half of the century two world wars have already taken place with horrible consequences. This is mostly due to narrow nationalism and aggressiveness of a few nations. This narrow nationalism says "my country, right or wrong is better than other countries". Its shining example is found in the Nazi Germany and Fascist Italy.

In the Nazi Germany people were forced to believe "Germany is the best nation in the world. God has created German nation to rule over other countries. A German is born to rule and not to be ruled". Germany wanted to realise the dream of dominating the world, particularly the entire Europe under the leadership of Hitler and the second world war occurred. A similar narrow nationalism was fomented by Mussolini in Italy with fatal consequences.

Nationalism Vs. Internationalism

Thus the narrow nationalism has led the world to catastrophic wars and is always threatening to create havoc under different pretexts. Unless such nationalism is controlled and internationalism is promoted, mankind will always be living under the shadow of death. Without international understanding the modern world will be always running the risk of untold miseries, sorrows, sufferings even the global destruction and total annihilation. Romain Rolland has therefore rightly said, "The two global wars, with their terribly devastating results, have at least established the fact that the narrow bonds of solid and aggressive nationalism must be smashed through and an unwalled and unhedged Federation of Mankind should be brought into being for fostering human relations on the plane of love, pity and sympathy".

To love one's country is a desirable disposition. But to hate other countries is not only undesirable but also suicidal. That is why Bertrand Russell has observed, "Patriotism in its common form is the worst vice from which the modern world suffers". This is narrow patriotism or nationalism which is the root of many ills that led to jealousy, hatred, fear and cold war in the world. The doctrine that "our country, right or wrong is better than all other countries" has fitted the people with closely tight blinkers of nationalism which render them incapable of seeing international problems in their true perspective. Consequently, instead of better human relations, mutual cooperation and fellow-feeling, mankind is involved in mutual distrust, antagonism and fear.

Reconciliation between Nationalism and Internationalism

In order to eradicate such difficulties, internationalism or international understanding is to be promoted. No country should have any biased attitude towards any other country and everybody should have an open mind to everything. That is scientific attitude towards all the matters in life. Nationalism should be broader in outlook and internationalism should be cosmopolitan in nature. In this contest the noble spirit and sentiment expressed in a Sanskrit verse is laudable and ideal. It says "May all the people of the world be happy and free from diseases; may all perceive welfare and none in grief". (*Sarve bhavantu sukhinah, sarve santu niramayah*; *sarve bhadrani pashyantu, ma Kaschitdukha bhaghabhavet*). The old traditions and glorious culture of India are always cosmopolitan and seek universal friendship and brotherhood based on mutual love, sympathy and understanding.

The values like mutual toleration, liberal outlook, human sympathy and compassion are the life-blood of the Indian heritage. The ancient Indian art, literature and religion are replete with the instances of such good deeds and thoughts. Another Sanskrit verse very well conveys the lofty ideals of toleration and magnanimity cherished by India through ages. This holds, "It is the thought of littleminded persons who say that this thing belongs to me and that to others.

To the liberal-minded persons, the whole world is just like a family. (*Ayam nijah, paro veti gananam laghu chetasam, udar charitanam vasudhaiva Kutumbakam*). Such a feeling of world-family is expected only of a liberal-minded man and such cosmopolitanism is conducive to international understanding and universal brotherhood.

Meaning and Principles of International Understanding

Internationalism is not in contradiction or conflict with nationalism. Rather one is supplementary or complementary with another. According to Oliver Goldsmith, "Internationalism is a feeling that the individual is not only a member of his state, but a citizen of the world". This world membership is conducive to internationalism or international understanding. Dr Walter H.C. Laves explaining this concept has rightly said, "International understanding is the ability to observe critically and objectively and appraise the conduct of men everywhere to each other, irrespective of the nationality or culture to which they belong. To do this, one must be able to observe all nationalities, cultures and races as equally important varieties of human being inhabiting this earth".

That is, proper understanding of the various cultures and countries with their conditions and problems is international understanding. This can be promoted if every national and international problem and issues can be studied in right perspective. National arrogance and traditional bias or prejudice against any country or countries go against the spirit of internationalism. Dr Radhakrishnan has therefore remarked "If human race is to survive, we have to subordinate national pride to international feeling".

We should have faith in humanity and in the innate good nature of the human beings, "Live and let live" is the fundamental principle of the peaceful coexistence which is the basic foundation of international understanding. Nobody and no nation should think themselves superior to others. No discrimination against anybody or any nation on the basis of caste, creed, religion etc., should be encouraged. Feeling of patience and confidence and group responsibility should be developed in the people. Adequate and true knowledge and understanding of the cultures of different countries should be given to everybody. Critical thinking and clear outlook towards the different issues of the world are basic needs for effective international understanding.

Role of Education

The United Nations Educational, Scientific and Cultural Organisation in its Preamble has enunciated, "Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed—the wide diffusion of culture and education for humanity, for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all the nations must fulfil in a spirit of mutual assistance and concern." As wars and peace are closely related to the mind i.e., knowledge, understand-

ing, critical thinking, favourable attitude, kindness or otherwise, education is the most potential instrument for moulding the mental make up and its faculties. Importance of education for maintaining international peace and understanding cannot be overestimated and the guiding principles of education must influence internationalism in many ways. The agencies of education do not limit themselves to the formal systems like schools, but to different informal as well as formal agencies including all the mass media like radio, television, press, cinema and so on.

International understanding can develop only through the right type of education which will allow full awareness, from healthy attitudes, create desirable interests, promote critical thinking and appreciation among the students. It is the onerous responsibility of the educational institution to generate a suitable atmosphere in which children can develop the feelings of oneness and world unity. Students should feel that they are the members of one world-community and be encouraged to practise tolerance, mutual help and respect for others. The seeds of the world-citizenship can be sown in the class-rooms or in the school campus.

Internationalism is not a plant that will grow of its own accord. It is a tree to be planted, nourished and well trimmed; it has to flourish with the rich experiences of life in the school and outside; it has to bear its fruit and flowers of amity and concord, understanding and friendship in a healthy and wholesome atmosphere.

Principles of Education

Now let us discuss the principles of education as they are applicable and useful for the growth of international understanding. These principles are as follows:

(1) *Adequate knowledge and understanding about* the cultures of different countries are a precondition for the development of international understanding unless the students are provided with ample sources of information regarding the social, cultural, political and other aspects of life in various countries, they cannot have the comprehensive idea of the world as a whole.

(2) *Application of such knowledge and understanding* is the acid test of the growth of internationalism. Students should be trained to know how to use the facts and figures acquired through education in the actual life-situations. That is why, the principle of application and action is very important. Ample opportunities should be given to the young citizens to realise knowledge into action and translate theory into practice.

(3) *Critical thinking* is the key to the unfoldment of the spirit of internationalism in the students. This power of independent thinking can guard against rumours, superstitions, fears, prejudices and so on. With the help of critical thinking students can weigh pros and cons of various issues and take decisions on the merits of each case.

(4) *Positive attitudes* should be developed towards the various aspects of national and international life. Students should be encouraged to have confidence in the humanity and future of mankind. Negative attitudes will discourage them and flout their zeal in working for the well-being and prosperity of the world. Positive attitudes will make them optimistic and philanthropic members of the world-federation.

(5) *Broad patriotism* in place of narrow one should be developed in the young children. Exaltation of one's country above all others and belittling achievements of other countries are due to the latter. Broad patriotism on the other hand promotes love and sympathy not only for one's own country, but also for other. It stands for the loyalty to humanity and liberal outlook towards all the countries of the world.

(6) *Corporate responsibility* is an important principle of education for developing internationalism. Students should be taught to believe that the world is one and united. They belong to a world of which they are citizens and members of the Federation of the Mankind. They should know how to share the sorrows and sufferings as well as happiness and prosperity of the world in common.

In this connection an interesting illustration given by Prof. Saiyidain may be reproduced. Once a little boy was panting up the hill with his younger brother on his back. A passerby asked him sympathetically "Hello young man, do not you find the burden rather heavy?" The boy stopped and said, "That, Sir, is not burden, it is my brother". This leads us to realize that we are all brothers and sisters and have to help each other in sorrows and sufferings.

Curriculum for International Understanding

As discussed earlier, different types and quantum of knowledge, understanding, skills, attitudes, interests etc., are to be developed, for promoting international understanding. All this can be achieved with the help of a well-designed curriculum which should provide suitable learning experiences under the leadership of educational institutions. The right type of knowledge and information, positive attitudes, necessary skills, desirable interests regarding different countries, their people, their ways of living, manners and customs, history and culture, problems and progress in various fields is to be given to students. Otherwise ignorance would lead to prejudice, confusion and misunderstanding.

These facts should be presented in true perspective and in suitable quantum according to the age-group and stages geography, history, civics science, mathematics, language and literature are the different subjects through which international understanding can be promoted.

At the school stage, facts from geography can be for giving knowledge about the people of different countries, their life-styles, mode of living, their vocations and hobbies and so on. Human geography should be emphasised and inter-dependence of countries

in trade, industry, commerce and communication should be impressed upon the minds of children. Map-reading and global treatment in geography will help in getting adequate knowledge about the location of different places and countries which can promote the feeling of interconnectedness and close relationship in the world.

Previously in some countries, history was being taught in educational institutions to instigate young people against other countries, even against the world. The objective of history teaching was to develop narrow patriotism. Nowadays history has been reconstructed to give facts very objectively and form favourable attitudes towards various countries. Attempts are being made to remove the dynastic and racial conflicts under glorification of any country or nation or personality from the history. Rather social and cultural aspects, exchange of ideas, spread of civilisation, mutual trade and commerce among various countries in the past should be highlighted. It should be impressed upon the pupils that "Rome was not built in a day, nor the human civilisation has come to its present position within a decade or a century and through the efforts of any one country or nation. It is the development through ages and contributions of all countries and nations big or small, backward or advanced."

Civics not only helps the development of patriotism, but also internationalism. It gives knowledge about the political and civic organisations and institutions in as well as outside one's country. The study about international bodies like UNO, UNESCO, UNICEF etc., will enable students to acquire knowledge and understanding of the objectives, infrastructure and functions of these bodies. This will promote international understanding among the students.

Science and Mathematics should find an important place in the curriculum for international understanding. The growth of these subjects can very well reflect the universal contributions and applications. The language and symbols used by these subjects are also universal. Logical or rational thinking and scientific attitude can be developed satisfactorily by teaching and learning of these subjects.

Language and literature are also symbols of international cooperation and exchange of ideas. Every literature or even language owes a lot to the contributions of various nations in the past. Great literature deals with the quest of the human spirit, with trials and tribulations, joys and victories, sorrows and sufferings which are universal in nature. As such it appeals to all irrespective of cultural, ethnological and even political, religious and economic variations. It provides knowledge and insights and creates sympathy and compassion for different countries and mankind. That is why, language and literature as the vehicles of human experience passions, emotions, imaginations and thoughts help the growth of international understanding to a great extent.

Similarly, economics, political science, anthropology as well as various arts can promote international understanding most effectively.

Especially, art is the universal language and appeals to all irrespective of the barriers of language, culture, religion etc. Human spirit, its hopes and aspirations, joys and sorrows are depicted in sounds, colours and forms. The universal appeal of the artistic works is conducive to international amity and concord.

Methods of Teaching International Understanding

Sometimes 'what" is taught is not as important as "how" it is taught. The same content may be taught with or without realising the desired objectives. That is why, methods of teaching are emphasised for achieving objectives of international understanding. While teaching various subjects, world unity, mutual cooperation, inter-dependence, faith in the humanity, sympathy and love, universal brotherhood should be impressed upon the students. How this can effectively be done depends on the competency of teachers, their methods of teaching and various teaching aids and media that they can use.

The way of presentation, language and format for the purpose are to be decided according to the needs and conditions, psychological, cultural and social of the pupils. For example, at the primary school stage, story-telling method is very effective, whereas at the secondary stage project method or any kind of activity method brings about better results than any other method for teaching international understanding.

It should be also impressed upon the young pupils that differences in living, language, culture, religion and even appearances are mostly geographical or historical or ethnological. These differences are only skin-deep and have nothing to do with intelligence, imagination and feelings of the human beings. The human passions and emotions, strengths and weaknesses are universal. Hence too much weight should not be given on the so called superiority or inferiority ideas which are accidental and temporary. No country or nation is advanced all through the ages and no nation is destined to be backward for all time to come. Hence rational thinking, objective outlook and scientific attitude should be encouraged through teaching various subjects which are essential for the development of internationalism.

Cocurricular Activities

The following cocurricular activities should be organised in educational institutions for developing international understanding. In these activities students find freedom, flexibility and pleasure as a result of which the learning experiences are enjoyable as well as effective. This enables teachers and educational institutions to realise the objectives satisfactorily.

(1) To celebrate the UNO Day, Children's Day and other international years.

(2) To encourage students to make companionship with children of other countries through pen-friends.

(3) To develop a habit of reading newspapers and journals.

(4) To encourage students to listen to suitable radio programmes and to view TV programmes.

(5) To celebrate birth anniversaries of great men of all nations irrespective of religions, political and racial barriers.

(6) To hold debates on problems of international importance or concern.

(7) To organise exhibitions and fairs of toys on social and cultural lives in different countries of the world.

(8) To inspire and encourage students to participate in international competitions like Shankar's Essays and Art Competition and Soviet Desh competition for Children.

(9) To arrange talks from persons coming or returning from foreign countries on various aspects and issues.

Role of Teachers

Teachers have to play a very significant role in developing international understanding among the students. Success of such programmes largely depends on the competence of the teacher—his knowledge, understanding, attitude, interests, critical thinking and so on. The teacher is the catalytic agent for realising the desired objectives and for translating the dreams into realities. However, satisfactory the curriculum and method may be, unless the teacher has the adequate knowledge, skills and sincerity for utilising them, no objective can be achieved.

The teacher can impart the true facts and information about various nations or countries effectively. He can form suitable habits and create positive attitudes in students for the growth of internationalism. He can bring home to children the truth that colour or creed or race makes no difference or creates no barrier if they have true perspective of information and orientation. He is to instil right attitudes and scientific values among the students. Inertia, indifference and ignorance are the greater sins than doing harm to any country or nation. The Kothari Commission has therefore said, "The sins are more often now of commission than of active commission. We should however, guard ourselves against this also for ignorance is often not less dangerous than hostility". The teacher should guard against such follies.

The teacher should be imaginative and resourceful to make the best use of various occasions and opportunities in the schools for developing international understanding. Different cocurricular activities are to be organised by him for giving actual experiences in the life-situations. Dramatisation, debate, discussion, exhibition etc. On the theme of international understanding will bring home the realities of the world unity.

The teacher should be trained and oriented in the values and ideals of internationalism and in acquiring the necessary skills and appropriate methods of educating students in international friendship,

unity and understanding.

Conclusions

Since the modern shrinking world is often threatened with catastrophic events, all efforts are to be made for promoting mutual trust, cooperation, fellow-feeling, love, sympathy and goodwill among the nations. The entire world is now linked up with the threads of common destiny. No nation can keep itself aloof from others and its happiness exclusive of others. Peace and war cannot be confined to a particular area. They will affect the whole world sooner or later. Peace is like a cool breeze slow and steady, but war is like a wild fire sharp and sudden. Unless we are always prepared for defending peace, war will take us aback at any time. The international organisations like UNO, UNESCO are doing their best to ensure peace and avoid war. But all the nations should have proper understanding about each other and view each national or international problem in its true perspective.

India has the glorious heritage of universal brotherhood and goodwill, toleration and compassion. The Education Commission 1964-66 has rightly observed, "Indian culture has had a strong and honourable tradition of international understanding, of valuing, on the whole with an open mind, the contributions of different countries and races to human civilization". India is well aware of her own place and appreciative of others' contributions. Her ancient saints have aptly said "Let noble thoughts come from all sides" (*Ano Bhadra Kratu Viswatah*).
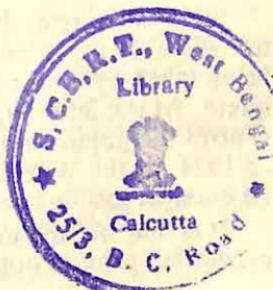
POPULATION EDUCATION

Population Explosion and Its Effects

DEMOGRAPHIC GROWTH in the developing countries has been so rapid that it has been called "spurt" or "Explosion" of population. According to the International Commission on Education, 1972 the world's population increased from just under 3,000 million to almost 3,500 million human beings during 1960-68. This was a jump of 17 per cent in eight years, an annual growth rate just under 2 per cent. The annual demographic growth rate in non-industrialised countries is 2·5 per cent At this rate, if it continues, the population of the world in thirty years' time will be double of its present figure of 3,500 million. This is one of the important causes of the economic gap between the developed and developing countries of the world.

According to 1971 Census the population of India was almost 546 million which now stands about 680 million. Every year there is an addition of approximately 13 million people which is more than the population of Australia. It is interesting to note that India's population has already doubled since Independence. If such growth rate continues unchecked, there will be one thousand million people by the close of the century. It will be too difficult to support and provide minimum living facilities for this large number of human beings. This has resulted in food shortage in spite of the fact that India is predominantly an agricultural country. Of course, due to modernisation or mechanisation of agriculture this situation has improved. Similarly, literacy figures show an upward trend, but the number of illiterates is increasing disproportionately. It is surprisingly found that there are now more illiterates than were at the time of Independence and although more children are in the schools, many children are also out of the schools.

The Way Out

What is the remedy to this situation? Population control has been felt essential for solving the problem. Family planning measures are being taken by various countries, but they are found to be inadequate. At the international level also all attempts are being made to control the population. The General Assembly of the UNO proclaimed 1974 as the World Population Year and drew the attention of all countries to this serious problem.

It is felt that the problem can be tackled if adequate awareness is generated, proper appreciation of the situation is made and positive

attitude is formed in the potential parents not only in their youth, but from the very beginning of their early stages of development. The population problem—its different aspects, the reasonable size of family, its relation with family welfare, material happiness and so on is to be impressed upon the young people.

That is why, population education is now being emphasised and introduced at different stages of education. It is expected that spread of this education will help solve the problem of over-population and promote family welfare as well as national well-being and international peace and prosperity.

What is Population Education?

An Asian Regional Seminar organised by the UNESCO at Bangkok in 1970 defined population education as "an educational programme which provides for a study of the population situation in the family, community, nation and world for the purpose of developing in the students rational and responsible attitudes and behaviour towards that situation". The National Seminar on Population Education organised by NCERT at Bombay in 1969 arrived at an objective based definition. "The objective of population education should be to enable the students to understand that family size is controllable, that population limitation can facilitate the development of a higher quality of life in the nation and that a small size family can contribute to the quality of living for the individual family. It should also enable the students to appreciate the fact that for preserving the health and welfare of the members of the family, to ensure the economic stability of the family and to assure good prospects for the younger generation, that the Indian families of today and tomorrow should be small and compact".

Stephen Viederman has defined population education as "an educational process which assists persons (a) to learn the probable causes and consequences of population phenomena for themselves and their community (including the world) (b) to define for themselves and their communities the nature of the problems associated with population processes and characteristics, and (c) to assess the possible effective means by which society as a whole, and he as an individual, can respond to and influence these processes in order to enhance the quality of life now as in future.".

Nature and Scope of Curriculum

The above definitions clearly indicate that population education enables children as well as adults to be aware of the problem, its causes and effects on the personal, community, national and international life. The nature and scope of population education are not yet well-defined and as such it is felt desirable to identify the important objectives of this education. They are as follows:

(1) *Problem awareness*: This is necessary for bringing home the seriousness of the problem and need for population control.

(2) *Knowledge and understanding*: The different facts and forces

operating in population explosion and causes as well as characteristics of population growth.

(3) *Appreciation and attitude*: Students should be led to appreciate the problem in its true perspective and form positive attitudes towards its good aspects and negative attitudes towards its bad aspects. They should feel the relationship between the population problem and quality as well as standard of life.

(4) *Interests and skills*: As a corollary to above, students should be encouraged to develop favourable interests and suitable skills for population control and family welfare.

(5) *Realising the relation of population growth with national development and international peace*: It is essential that pupils should realise the repercussions of population explosion in a broader perspective with reference to time and space.

The Population Education Unit of the NCERT prepared a draft syllabus in the subject particularly for elementary teachers. This syllabus was discussed and modified at various levels with teachers, teacher educators and educational administrators. The major areas of the syllabus are the following:

1. Concept of population education and the role of teachers.
2. Population situation and population dynamics.
3. Population growth and its socio-economic consequences.
4. Population growth, natural resources and environment.
5. Population growth, family life, health and nutrition.

The draft syllabus has been further spelt out in various content units:

The area "concept of Population Education and the Role of Teachers" comprises the meaning, definitions, nature and scope of Population Education and the duties as well as functions of teachers, their attitudes and interests. The area "Population Situation and Population Dynamics" deals with the present position of population and all the relevant facts and forces that determine population characteristics and change. The units "Population Growth and Socio-economic Consequences", "Environment" and "Population Growth, Family life, Health and Nutrition" deal with birth rate, death rate, density sex-ratio, impact of population growth on social and economic life of the society, food, balanced diet, preservation of water, air and other natural resources, personal health and sanitation.

Curriculum of Population Education for Teachers

With a view to preparing teachers for implementing the above curriculum of population education, steps need be taken for modifying or orienting the curriculum for teacher education accordingly. The NCERT developed a syllabus for elementary teacher training institutions in 1969 in a national workshop with about 40 teachers representing different States. The workshop suggested a two-year elementary teacher training programme consisting of four general

professional courses, seven content-cum-methodology courses including work experience and art education, and one seminar course on student teaching. The following courses were suggested:

A. General Professional Courses

1. Principles and problems of primary education.
2. Elementary educational psychology and child development.
3. School organisation and administration.
4. Health education and community education.

B. Content-cum-Methodology Courses

1. First language (Mother tongue/Regional Language)
2. Second language (Hindi/English)
3. Mathematics
4. General science
5. Social studies
6. Work experience
7. Art education.

C. Student Teaching Seminar

1. Seminar course in student teaching
2. Student teaching.

Treatment and Approach

It is said that this content can be introduced in the existing elementary teacher training programme either through an integrated manner or as a separate subject. The protagonists of Population Education do not like to treat this subject separately. They plead that the best way to develop popular education ideas is to plug them at the suitable places in the curriculum. Although it is a difficult task, such plugging can be possible particularly in the seven content-cum-methodology courses. Besides, some topics of population education can easily be introduced in the paper "Health Education and Community Education".

In addition to these introductions, some topics of population education can be covered in a few extension lectures by experts in the field. Some other problems or topics can be taken up as projects or field work or community work.

Some also advocate for teaching population education as an independent course or paper. The advantages in this approach are as follows:

(*i*) Special weightage will be given to this problem by making it exclusive and separate.

(*ii*) One or two teachers by teaching the subject all through will be able to acquire expertise in due course.

(*iii*) Separate period must be allotted for it, as a result of which teaching of this paper cannot be neglected.

Methodology and Teaching Aids

There is no specific method of teaching population education. It mostly depends on the teacher how to teach the subject effectively. For this he can select the suitable methods and teaching aids. The following suggestions may be considered for selection of methods and aids.

1. Some topics can be taught through ordinary methods in correlation with other subjects/topics.

2. Guest lectures can be delivered by experts in the field and discussion be made with the pupils.

3. Projects may be conducted by the students under the guidance of teachers. These can be field studies or community works executed in a planned manner.

4. This subject can effectively be taught through various cocurricular activities like cultural and literary programmes. A few one-act plays and debates on the themes of population education can be taken up with profit and interest on various occasions and festivals.

5. Exhibitions, film shows and displays of charts, graphs, pictures, models etc., can be arranged on various population problems.

6. Suitable teaching aids like flash cards, wall-charts, graphics, slides, film-strips, tape recordings can be prepared on the themes of population education and be utilised in the class-room teaching, discussions and speeches.

7. A well-planned evaluation and follow up programmes can be drawn up for testing as well as reinforcing the new learning experiences.

In conclusion it may be pointed out that the teacher should be convinced about the importance of the subject, committed to the programme and interested to teach the contents effectively. He should be confident, resourceful and imaginative in adopting various methods and using different audio-visual media and materials successfully. He should develop his expertise and skills in the content as well as methods of teaching the subject efficiently. Success of this programme largely depends on his attitudes and interests.

SECONDARY EDUCATION IN THE FIVE-YEAR PLANS

What is Secondary Education

SECONDARY EDUCATION not only prepares pupils for universities and other higher education, but also prepares for the world as well as life. It enables them to take up vocations for earning livelihood and to be good citizens, fit members of the family, community, nation as well as world. Humayun Kabir has aptly said, "Secondary Education has therefore a vital role to play in any programme of education for the community. It provides teachers for both elementary and adult education. It also prepares pupils for the universities and other institutions of higher learning. Besides it is the stage which in all countries marks the completion of education for the vast majority. Even the minority which goes for higher education cannot take full advantage of the wider opportunities offered by the universities unless they have received their grounding in a system of sound secondary education".

Secondary education is the intermediary stage between the primary and higher education. It is called the link between these two stages of education. Although it should be stronger link, unfortunately it is found to be "the weakest link" in the entire educational system of the country. Unless this link is strengthened, it will create a large majority of incompetent citizens to take up various middle-position jobs, it will leave deficiencies in the minority of selected youths making them unable to take full advantage of the higher education and will prepare disqualified or unqualified teachers for elementary and social education.

After Independence

After Independence it was realised that education is the most important single factor in achieving national goals and in creating a new social order founded on the desired values of freedom. Justice, democracy, socialism and secularism. Particularly, it was felt to improve the crucial stage of secondary education for harnessing the potentialities of the vast army of youths and developing the physical and human resources of the country. The Radhakrishnan Commission on University Education found this stage of education to be the "weakest link" in 1949.

The Era of Planning started

In 1951 the era of planned development was inaugurated in

India. The highest priority was given to the programmes of transformation of the educational system and steps were taken to relate this to the life, needs and aspirations of the people. Otherwise it was apprehended that an obsolete and unsuitable educational system would, instead of accelerating the pace of modernisation, become an impediment in the path of national progress and prosperity. But unfortunately adequate care could not be taken for improving the quality of education and general standards of education deteriorated day-by-day.

During post-Independence period due to mass scale provision of elementary education and rising high aspirations for secondary education, there was tremendous expansion of secondary education in India. But a large number of deficiencies and lacunae came into being especially at the secondary education stage and the Secondary Education Commission, 1952, pointed out the following defects therein.

Firstly, the education given in our schools is isolated from life— the curriculum as formulated and as prescribed through the traditional methods of teaching does not give the students insight into the everyday world in which they are living. When they pass out of schools they feel ill-adjusted and cannot take their place confidently and competently in the community. Secondly, it is narrow and one-sided and fails to train the whole personality of the student. For many decades it has provided only academic instruction which meant teaching him a certain number of subjects. The non-cognitive aspects of his personality—his practical aptitudes, his emotions, his appreciation, his tastes were largely ignored. Thirdly, English was both the medium of instruction and a compulsory subject of study. Students who did not possess special linguistic ability were therefore greatly handicapped in their studies. Fourthly, the methods of teaching failed to develop in the students either independence of thought or initiative in action. Fifthly, the increase in the size of classes has considerably reduced personal contact between teachers and pupils. Thus the training of character and inculcation of proper discipline have been seriously undermined. Finally, the dead weight of the examination has tended to, curb the teachers initiative, stereotype the curriculum, promote mechanical and lifeless methods of teaching, discourage all spirit of experimentation and place the stress on wrong or unimportant things in education.

Schemes for Improving Secondary Education

In order to eradicate these defects and to strengthen this stage adequately the Secondary Education Commission suggested a large number of measures. The Chairman of the Central Advisory Board of Education appointed a special Implementation Committee in 1953 to initiate action on the recommendations of the Commission. The following schemes were drawn up to be implemented with the help of the Government of India.

1. The establishment of multi-purpose schools with introduction

of diversified courses in the school curriculum.

2. Improvement of teaching particularly for teaching science, social studies and crafts at the rate of Rs 15,000 per school.

3. Strengthening school libraries @ Rs. 2,500 per library if it belongs to an ordinary school and @ Rs. 5,000 if it belongs to a multipurpose school.

4. Introduction of crafts in middle schools at the rate of Rs. 3,000 non-recurring and Rs. 4,500 non-recurring per school.

5. Training of teachers particularly for the crafts and practical subjects at the rate of Rs 60,000 non-recurring and Rs. 20,000 recurring per school for practical subjects.

Progress of Secondary Education in first three Plans

During the First Five Year Plan period the Government of India sanctioned liberal grants for implementing the above schemes. These grants were given on the basis of 66% of the total non-recurring expenditure, and 25% of the recurring expenditure. The balance in both the cases was to be met either by the State Governments or the non-Government institutions to whom the grants were disbursed.

During the Second Five Year Plan the grants were increased by the Government of India. Besides, assistance at the rate of 66% was given by the Central Government for the conversion of high schools into higher secondary schools. Still the conversion of secondary schools into higher secondary was slow mainly due to financial constraints. At the end of the Second Plan only about 3000 out of nearly 18,000 were converted to higher secondary pattern.

During the Third Plan, this proportion was to be raised to 50. But the result was not up to expectation. Similarly, the scheme of multi-purpose schools had unsatisfactory progress. This was on account of paucity of funds as well as qualified teachers. Even the few multi-purpose schools that were established, could not function well. The very purpose of diverting students into different streams through multi-purpose schools could not be achieved nor the pressure on college admissions was reduced.

Mixed Reactions to the Rapid Expansion

According to some educationists like Sri J.P. Naik, expansion in the sector of general secondary education was faster than expected or needed and created several problems. The pre-Independence and post-war plan of educational development in the country had proposed an extremely restricted policy of expansion. Although it was felt undesirable, it was decided to prevent large increase in the number of educated unemployment. However in spite of general acceptance of this policy, the State governments found it difficult to resist the public pressure as a result of which secondary stage expanded at a tremendous rate (9.9 per cent at the lower secondary stage and 11.8 per cent at the higher secondary stage). This was due to the growing hunger for education, its social status, "Job values"

attached to secondary education. Many State governments also provided for free secondary education and liberal grant of free studentships, stipends and scholarships at the secondary and higher education stage. The rapid multiplication of schools at this level made secondary education available to young persons in thousands of small and remote places.

There were mixed results of such expansion which is evident in the following table. This unprecedented expansion facilitated access of many socially and economically deprived youths to secondary education on the one hand and complicated the problem of educated unemployment as well as deterioration of standards on the other.

Progress of Secondary Education

	1950-51	1955-56	1960-61	1965-66
1. No. of Secondary Schools	7,288	10,600	12,125	22,600
2. Enrolment at the Secondary stage (in lakhs)	12.2	18.8	29.1	45 6
3. No of Teachers	126,504	189,794	229,00	290,000
4. Expenditure (in thousands of Rs.)	230,450	376,114	689,117	1,181,000

Progress of Secondary Education, Ministry of Education. The Education Quarterly January, 1968.

Innovations in Secondary Education

During this period a number of innovations were introduced in the educational system, particularly in the field of secondary education. The All India Council of Secondary Education was established in 1955 and has been doing useful work in evolving programmes of improvement for secondary education. The control of secondary school leaving examination was transferred to specially constituted Boards of Secondary Education from universities. The All-India Council of Secondary Education and the Directorate of Extension Programmes for Secondary Education have been doing important works in providing extension services and organising inservice education for secondary school teachers. Extension services to secondary schools were introduced in a number of teachers training colleges in order to vitalise improvement programmes of the secondary schools and training colleges.

The Central Board of Secondary Education was set up for conducting a common all-India higher secondary examination. Central Schools were established in different parts of the country for catering to the needs of children of Union Government employees. The CBSE has been controlling the final examination of these schools

and making its services available to schools in and outside the country preparing condidates for its examinations.

The All-India Council of Secondary Education has been trying to improve science teaching by establishing science clubs at schools, laboratory planning and designing science equipment. The Third Plan Mid-term Appraisal has mentioned, "The scheme of expansion of science education in secondary schools, as an elective or optional subject has not progressed so well during the recent years due to the shortage of science teachers. It is estimated that elective science will be introduced in about 8,400 schools instead of 9,600 schools orginally set out. The requirements of science teachers are proposed to be met by increasing the science education facilities at the university stage and through the provision of condensed content and training courses for existing science teachers".

The secondary education in India faced the problem of text books which were unsatisfactory in standard and deficient in quality of content, printing as well as get-up. Both the authors and the publishers were often influenced by commercial motives. In order to remove these defects and produce suitable textbooks, the Central Bureau of Textbook Research was established in 1954. The Bureau conducted research and surveys and extended guidance to the States in the production of the right type of textbooks. It also published a book entitled "Textbook Selection Procedures in India" and evolved an objective set of criteria for evaluation of textbooks.

As per the recommendation of the Secondary Education Commission a Central Bureau of Educational and Vocational Guidance was set up in 1954. It built up its laboratory and library equipped to serve various guidance functions. During the period 1954-58, the CBEVG carried out work in four major programmes which included conducting guidance services in selected schools in Delhi and research ancillary to the improvement of guidance services in schools, preparation and adoption of psychological tests, guidance on filmstrips, posters, manuals etc. It also extended its services to state organisation and teachers colleges for conducting guidance personnel training courses and conducting psychological examinations. The States of Orissa, West Bengal, Bihar and M.P. set up State Guidance Bureaus. Even some private educational organisations established guidance unit for the purpose.

Annual Plans and Fourth Plan Period

Although the Fourth Five Year Plan was scheduled to be started from 1966-67, it could not be done due to certain difficulties. In fact, it was implemented from 1969-70. That is why, during 1966-67, 67-68 and 1968-69, the individual annual plans were prepared and executed. During these three years a number of significant achievements were made not only in the field of expansion and qualitative improvement, but also in the matters of planning and policy-making.

The Indian Education Commission 1964-66 set up under the Chairmanship of D.S. Kothari submitted Its report on the 30th June, 1966. The recommendations of the Commission have been discussed in an earlier chapter and were quite comprehensive and commendable. The report provided the sound basis for widespread discussion at all levels regarding the reconstruction of the educational structure and modernisation of education in the country. The implementation of its important recommendation was felt crucial and occupied priority attention in the Ministry. As it called for a joint endeavour of the Central and State Governments the report was discussed in the Central Advisory Board of Education, Conference of State Education Ministers in both the Houses of Parliament, Universities and other forums.

This report also provided priorities and suggestions for the Fourth Plan and National Policy on Education. There was a demand, for some years past, that the Government of India should lay down and implement a national policy on Education which necessarily implied the adoption of certain common objectives and common major programmes for national development in the country as a whole. As education is a potential instrument of national development and a continuing national concern, the need for such a policy is of utmost importance.

National Policy on Education

On the basis of the Kothari Commission Report, a Resolution on Educational Policy in India was framed by Government of India in July, 1968. This policy sought to accomplish the aims and objectives of the Constitution. The major recommendations of the Kothari Commission were accepted as the constituents of the National Policy. They were, for example, liquidating illiteracy, providing vocational education and linking education to national requirements. It was also resolved to increase educational expenditure from 2.7% of national income to 6% in the near future and to adopt three language formula and 10+2+3 pattern of education.

As education is essentially a State subject, the Government of India can operate an educational policy on the strict constitutional basis. The implementation of the National Policy was therefore decided to be taken up in the following ways:

- (1) By securing the concurrence of the State Governments through persuasion by personal contact and through organisations like Central Advisory Board of Education, National Board of School Textbooks or the National Board of Adult Education.
- (2) Through research, Pilot Projects, and similar programmes which will help in formulating and implementing agreed policies or initiating new policies.
- (3) Through grants-in-aid under a centrally-sponsored scheme.

After issue of the Government of India Resolution on the National Policy on Education the following major steps were taken by

1968-69.

(1) As a large majority of programmes in the National Policy on Education were to be implemented by the State governments, the Resolution was sent to them for necessary action. It was recognised that the Resolution was advisory and not mandatory on the State governments. But it was hoped that the State governments would adopt and implement this policy.

(2) It was also decided that this policy should be adopted as the basis of the Fourth Five Year Plan in Education, both in the Central and State Sector.

(3) The programmes with which the Government of India was concerned were taken up for implementation in the Ministry.

One major difficulty in this context was the paucity of finances. In the draft 4th Plan, the total provision proposed for education was Rs. 1,210 crore or 7 per cent of the total outlay. In the finalised plan, education got only Rs. 840 crore or 5.8 per cent of the total plan outlay. This was the lowest ever given to education, which resulted in an impediment to implementation of the National Policy on Education.

The Fourth Plan Period

1969-70 was the first year of the 4th Five-Year Plan and during this year implementation of the National Policy on Education was reviewed in various committees and conferences. Consequently, the implementation of several programmes were energised. Despite the financial limitations, considerable progress was made in implementing the National Policy on Education.

A large number of programmes were launched or intensified in the development of languages and book promotion received great attention and emphasis. A strong impetus was given to the improvement in teaching science at the school stage. The Government of India concluded an agreement with the UNICEF and UNESCO for reorganising the teaching of science at the school level. Especially at the secondary stage, a new science syllabus and a set of textbooks based on the new syllabus was prepared. This was tried out in selected secondary schools, particularly in the Central Schools. It was envisaged that the new books would be introduced in secondary schools throughout the country with suitable modifications to suit local conditions before the end of the 4th Plan.

Although school education is essentially a State subject the Ministry of Education operated a few significant programmes. The Central Schools were established in different parts of the country and the Central Board of Secondary Education expanded its scope of activities. The NCERT was reorganised and was shaped to function as the academic wing of the Ministry of Education in the field of school education. In view of the closure of multipurpose schools in most of the States, it was decided to discontinue courses in techno-

logy and agriculture in the Regional College of Education run by the NCERT.

The 4th Plan attempted to tackle three major tasks in the field of education: (*i*) to remove the deficiencies in the existing educational system and link it more effectively with the increasing demands of social and economic development, (*ii*) to remove internal stresses and the educational system which had developed in consequence of rapid expansion during the first three Plans, and (*iii*) to extend the system in response to social urges and economic needs.

At the secondary stage, the provision of vocational education of a terminal character and strengthening of science teaching received special attention. Special attempts were made to democratise school education by providing incentives to socially handicapped children and use technology of education for providing better results at less cost by insisting on large-site institutions, utilisation of the buildings, libraries, and laboratories for longer hours, part-time and correspondence courses. Efforts were made to mobilise local resources for providing midday meals to school children, constructing school buildings and implementing schools improvement programmes.

As a result of the impact of rapid expansion at the elementary stage as well as the various concessions given to students of backward classes, the enrolment at the secondary stage increased from one million in 1950-51 to five million in 1965-66.

Secondary education was beset with a large number of problems which required urgent attention. One of the major problems was that while at the end of the secondary stage large numbers had to enter life, they did not themselves find adequately equipped, as a result of which the number of educated unemployed increased rapidly. Again, about 50 per cent of students failed in the final examinations which indicated poor quality of teaching and massive wastage at the secondary stage. Dearth of teachers in English, Science, Mathematics and diversified courses was acute. Endeavours were, however, made to reorient secondary schools and devise a system that would prevent the current rush to the universities and at the same time, give to the secondary school-leavers a training which had an employment value and make them productive workers in the world of life.

The 5th Plan Period

The socio-political situation in the country provided a favourable setting for developing large-scale programmes of education. It was therefore thought desirable that in the 5th Five-Year Plan, an integrated and comprehensive programme of educational development which would catalyse social, transformation, promote economic growth and accelerate our progress towards socialism. But the great hopes and high spirits with which the exercise of the 5th Plan was started died down subsequently. The original estimated cost was Rs. 3320 crores for Education and Culture or roughly 10 per cent of the total outlay of Rs 32,000 crores which was then anticipated in the public sector

of the Plan. When the document on Approach to the Fifth Plan was adopted, an outlay of Rs 2200 crores only was indicated for the purpose. The Standing Committee of the CABE then revised the earlier proposals, identified priorities within priorities and prepared a modified, but still viable and worthwhile Plan.

The Draft 5th Plan made a further reduction and allocated only Rs 1726 crores to education, although the total Plan outlay rose to Rs 37,250 crores. The proportion of the allocation to Education to total outlay generally decreased from Plan to Plan: it was 7.6 per cent in the First Plan, 6.0 per cent in the Second, 6.8 per cent in the Third, 5.1 per cent in the Fourth and only 4.6 per cent in the Fifth Plan. Further reductions in the Plan allocations for education were evident subsequently and the 5th Plan outlay on Education was the lowest on record.

The principal programmes in the 5th Plan are *inter alia* as follows:

At the secondary stage, emphasis was laid on (*i*) proper planning of the location of secondary schools, (*ii*) Vocationalisation of the secondary education, and (*iii*) adoption of the uniform patern of 10+2+3 and (*iv*) improvement of quality.

A major recommendation of the Education Commission was that work education/experience should be made an integral part of all school education. This would develop skills in the use of one's hands, inculcate the dignity of manual labour and build up desirably values and attitudes which would not only improve the quality of general education, but also help him in adopting a technological or vocational career. The secondary education was also the most effective stage of vocationalisation, partly because of the comparative maturity of students and partly because the programme would be far less costly than at the university stage.

Another advantage of the programme of vocationalization of the secondary education was that it could divert a fair proportion of students into different vocations and thereby reduce the pressures on admission to the universities. That is why the implementation of this programme was accorded a very high priority by the Education Commission and Government of India.

The adoption of the 10+2+3 pattern was recommended on several important grounds. It was to lengthen the duration of the school stage to twelve years, so that the part of the present undergraduate could rightly be taken to school stage. Under the system a student would be eighteen plus or sufficiently mature to benefit himself from higher education. This would have the advantage of improving standards both at the school and college stages. The student would be required to choose his career at the end of class X or when he is about 16. He would be intensively trained for a period of two years for the university/higher studies. Thus the problem of vocationalization of secondary education and adoption of the common pattern of 10+2+3 should be treated as a package deal

and implemented simultaneously. Moreover, the adoption of this structure in all states of the country would create a uniform structure for the educational system which was felt immensely advantageous in itself.

On the recommendation of the Education Commission and in accordance with the National Policy on Education the CABE adopted an unanimous resolution in 1974 recommending the introduction of the 10+2+3 pattern of education all over India during the 5th Plan period. This resolution followed widespread consultation with several educational bodies and concerned agencies throughout the country and the arrival of a national consensus on this major reform. By the end of the year 1976-77 this pattern was introduced in 19 States/ Union Territories and 10 more states/union territories would be implementing it shortly. Only the remaining 2, namely Mizoram and Meghalya were considering the matter.

As the vocationalisation was felt useful for enriching education and realisation of national goals, a centrally sponsored scheme for the purpose was formulated during 1976-77. Under it the State governments would be provided with Central assistance during the 5th Plan period and thereafter the programme would be run on a regular basis as a State scheme. The Centre's role in the Scheme was mainly to ensure country-wide acceptance of this new concept and to assist State governments in establishing the relevance and importance of vocationalisation to meet socio-economic needs.

The NCERT organised a massive training programme for teachers to prepare them for implementing the new curriculum for the first 10 years of school education. Assistance was given to 8 States viz. Haryana, Rajasthan, Maharashtra, Andhra Pradesh, Tamil Nadu, Kerala, Delhi and Assam for conducting this teacher training programme on a sharing basis at a cost of Rs 15,28,875 involving 19,690 teachers. The NCERT also undertook an orientation programme for secondary school teachers and elementary teacher-educators to help implement the 10+2 curriculum in the country.

The Janata Government which came to power in March, 1977 reviewed the implementation of the National Policy on Education in the light of the progress made so far. Discussion was carried on with all concerned to ascertain their response to various policies and programmes. The Planning Commission and the State Education Ministers were consulted in order to seek their advice and support.

The Government of India set up a committee of educationists under the chairmanship of Shri Iswarbhai Patel to consider the question of reducing the academic load on the children at school stage and to modify the curriculum to suit the needs and requirements of our society. The report suggested for reduction of the academic load and increased attention to new programmes like socially useful productive work, social service and cocurricular activities. Most of the proposals of the Patel Committee were accepted by the State Boards of Education and were to be implemented by the State Government.

A Committee was also formed by the Government of India under the chairmanship of Dr Malcolm Adiseshiah to review the proposals drawn by the NCERT for vocationalization of secondary education and recommend a plan of action for the introduction of vocationalization at the secondary and higher secondary stages.

During this period, one of the major programmes of national importance was the formulation of revised and upgraded curriculum at the secondary education level. It was inspired and enriched by the thoughts of Mahatma Gandhi who emphasised the use of socially productive work as the medium of education, of Pandit Jawaharlal Nehru who emphasised science and technology and the development of scientific temper, of Rabindranath Tagore who laid stress on the freedom of the child and a living contact with nature and of Sri Aurobindo who laid stress on the spiritual and moral teaching. On the whole, the modern curriculum in addition to imparting basic knowledge and essential skills has laid great stress on inculcation of values like democracy, socialism, secularism and humanism.

THE SCHOOL AND THE COMMUNITY

The School, a Miniature Community

JOHN DEWEY desired "to make each one of our schools an embryonic community life, active with types of occupations that reflect the life of the larger society and permeated throughout with the spirit of art, history and science. When the school introduces and trains each child of society into membership within such a little community, saturating him with the spirit of service, and providing him with the instruments of effective self-direction, we shall have the deepest and best guarantee of a larger society which is worthy, lovely, and harmonious". The school is the miniature society and a social institution to serve its purposes. It is entrusted with the responsibility of training and bringing up the students so that they may be able to take part effectively, efficiently and harmoniously in the community to which they belong.

Prof K.G. Saiyidain has rightly remarked, "A people's school must obviously be based on the people's needs and problems. Its curriculum should be an epitome of their life. Its method of work must be approximate to theirs: It should reflect all that is significant and characteristic in the life of the community in his natural setting". Hence the schools as an epitome of people's life, must include all kinds of useful activities important problems and significant features of our day-to-day life. Students should be given various learning experiences inside the school which they will face outside. Otherwise, they will prove worthless, helpless and ineffective individuals. On the other hand, if they are properly trained in the schools, they will be able to occupy their rightful places in the community.

The need for linking the school life with the life in the community cannot be overemphasized. The Secondary Education Commission, 1952 have stressed, "The starting point of educational reform must be the relinking of the school to life and restoring of the intimate relationship between them which has broken down with the development of the formal tradition of education". Such intimate and living relationships between the school and the community can be established by introducing various kinds of active occupation, the desired values and behaviour patterns in the school. The entire school life should be infused with the spirit of community life. Dewey held that the school be a child's habitat where he should learn "through direct living, instead of being only a place to learn lessons having an abstract and remote reference of some

possible living to be done in future. It gets a chance to be a minia-ture community, an embryonic society".

The relationship between the school and the community can be summed up in the following words of Ryburn, "There must be vital connection between the life of the pupils in schools and the life of the community from which they come. There must be a vital con-nection between the school, which is the corporate life of pupils and teachers and the community. Otherwise, the school can never suc-ceed in its aim of enabling its pupils to go out and to face society and make necessary adjustments nor can it, as a corporate body, even have the vital influence on the community which it ought to have".

Mutual Cooperation between the School and the Community

The relationship between the school and the community can be strengthened and the former can be made a miniature community through close cooperation and mutual give and take between them. In a democratic set up such relationship is not only essential, but also imperative. The community, even at the stage of its under-development, possesses abundant resources like forms and forts, old and new constructions, temples and monuments, places of new social, economic, historical, cultural, technological, artistic and aesthetic importance. Besides, there are fairs and festivals, rich heritage and customs as well as rich human resources like artists and artisans, craftsmen and clergymen, doctors, teachers and so on.

On the other hand, schools have buildings, equipment, furniture, play-ground, libraries and laboratories. They are not merely meant for children. The whole community must benefit from these resources. The Community schools in the Philippines, the Folk Schools in Denmark, the Tushegee Institute for Negroes and the Gary Schools in the USA are the notabe instances of the school-community interaction. Thus the school resources must be thrown open to public use after the regular school programmes are over.

The Education Commission, 1964-65 have aptly observed that since it is very costly to provide and maintain the physical plant of educational institutions, it becomes necessary to utilise it as fully as possible for the longest time on each day and for all the days in the year by making suitable administrative arrangement. The libraries, laboratoreis, workshops etc. should be utilised for at least eight hours day.

Utilisation of School Resources for the Community

A child grows in the community. He also grows in the school. He learns by being in a community. He learns more by living as a member of the community. But in a school he is trained to grow in a desired manner. He is given useful lessons not only for living his individual life fruitfully, but also for living his communit; life effec-tively. He realises himself in the community which has definite traditions, ideals, mores, values, spirit etc. and which imccints

indelible impression on his mental make-up and life-style. •

Both the human and physical resources of the school belong to the community. The pupils, teachers and other staff members come from the community and all the physical facilities are provided by the community either directly or through the government. Hence there should not be any difficulty in utilising these resources for the improvement and well-being of the community. There are rather a number of advantages.

The traditional concept of the school is going to change. The modern school is not "a knowledge shop and the teachers information mongers". Teaching activities should not be carried on in the ivory towers of the schools and the learning experiences should not be limited to the four walls of the classroom. The school should provide various opportunities to the students for participating in social services, in community activities, health campaigns, literacy drives and other kinds of public services having educational importance. This will break the barriers between the school and community and make the school life and experiences meaningful, lively, realistic and natural.

In comparison to other local institutions and organisations, schools have better physical facilities. These physical resources are also rare and expensive. Hence for organising community activities these materials should be utilised to the maximum. For example, for holding community meetings, get together, fairs etc., the school playground, its campus and even its rooms can be used beyond school hours. Its furniture and equipment can be carefully utilised for village meetings, functions and festivals. This help of the school will promote better understanding, sympathy and love in the community. The people will not fail to reciprocate in improving the physical resources.

The people are the tax-payers whose money is invested in equipping and furnishing the schools, in construction of their buildings and in laying out their gardens and playgrounds. When they utilise these physical facilities, they feel belongingness and get a fair return of their investment. Thus the seclusion or isolation breaks and the school becomes the asset of the community.

The modern school is the community centre and the teacher is the "friend, philosopher and guide" of the people. In organising the community programmes and providing school resources at the disposal of the community, the position and status of teachers are improved. As they gain confidence and respect, it becomes easier on their part to get many school programmes done with the community help.

Particularly, in India which is a country of villages, the position of schools and the role of the teachers are crucial and significant in the context of limited resources and backwardness of the teeming millions. Rural upliftment can be achieved with the cooperation of the school. School should work at community centres in setting models,

disseminating information and motivating the people to work for their own as well as their community in general. The Community Development Projects and National Extension Service Schemes have been implemented keeping the schools in the centre of all developmental programmes. Mr F.F. Brayne has rightly remarked that there is no better and cheaper agency possible for the remaking of village India than the village school. The village school must serve as a centre of light to the villagers.

The Kothari Commission have strongly recommended that some form of social and national service should be made an integral part of education at all stages. They have pointed out that this could be done by providing for student participation in programmes: (1) of community living on the school campus and (2) of community development and national reconstruction. Besides, the Commission have suggested for organising labour and social service camps for the secondary school children. In this venture the assistance of the Block authorities can be sought and specific infrastructure can be set up for implementing such programmes. Emphasising Community service in the revised curriculum the Review Committee have even said, "During the harvesting season when the entire village is under pressure of intensive work, the schools, instead of remaining in isolation, can render valuable help". This would ensure a sense of community involvement and service as well as dignity of manual labour in the young society.

On the other hand, it is argued that by utilisation of school resources for the community there will be some disadvantages. The school materials like furniture and equipment will be mishandled; there will be undue interference and trespassing by the villagers in school matters and petty village politics and group disputes may adversely affect the school's organisation and administration. But on the whole, the advantages would outnumber the disadvantages and the extensive use of school resources by the community is advisable on many accounts.

Utilisation of Community Resources for Improving Schools

It has already been said that a community may be backward in education and economic conditions, but it is advanced or rich in resources, mainly natural. The village tanks may be used for teaching biological sciences, the paddy fields for teaching botany, the rivers and hills for teaching geography, the old temples and buildings for history and architecture and so on. That is all kinds of physical resources can be utilised for teaching the school subjects successfully and effectively. The school should know that it can learn from even the so called "illiterate" community members. The teachers should recognise that the community can help in curriculum development. Thus community involvement is felt essential for removing the ills in the existing system of education.

In the developing countries, the schools, particularly primary schools largely depend on the physical resources of the community. In

the initial stage most of the schools do not have their own buildings and own teachers. The village or the community provides its club house, temple-yard or such other public accommodation for housing the new school and the retired teacher or any ex official or even unemployed educated youth works as its teacher. Even the established school takes the help of the local artist, artisan, craftsman etc., for teaching special subjects of the curriculum.

Such employment of local resource persons for organising curricular or cocurricular programmes leads to bring about awareness regarding the needs, deficiencies and paucity of resources. This helps in collecting funds and supplying necessary equipment and furniture etc., and also ensures better school-community relations.

There are also many who point out the disadvantages in the use of community resources for improvement of schools. It is said that more public interference and predominance will be possible and as such discipline of the school is adversely affected. It is also apprehended that academic activities are likely to be hampered on account of such dependence on the community resources

On the whole it is to be agreed that advantages must outweigh the disadvantages. The physical and human resources of the community should be utilised for organising various school programmes which would promote social awakening and better relations. With experience, enlightenment and training in citizenship, these advantages can be reduced to the minimum and the school would be made self-dependent and self-respecting community centres.

The School for the Community and Vice Versa

The school is for the community and the community is for the school. The school should contribute to the development of the community and the community must contribute to the improvement of the school. The school has to share its resources for the use of the community and the community is to make its resources available to the school for organising various programmes. Thus there should be a two-way traffic between the school and the community in utilising their resources both human and physical.

There should be free-flow of ideas and free exchange of facilities. Different channels of cooperation and media of communication should be made free and open for facilitating such cooperation and collaboration. The members of the community engaged in various vocations should be invited to the schools to talk about their work and experiences which will be useful to the students. Parent-teacher associations should be formed for understanding each other's points of view and chalk out common programmes for the well-being of children. Such common forums are also helpful for better understanding of the child—his problems, interests, aptitudes and attitudes and for securing support for various programmes of the school.

Parents' Day is another useful means for improving school community relations. Parents of all the pupils may be invited to the

school on a particular day and some entertainment programmes may be organised with the students' participation. The parents should be allowed to know the problems, programmes and progress of the school in its various aspects. Educational conferences may occasionally be organised in which parents, teachers, educationists and State representatives will be present and discuss the burning educational issues of the time. This will also help in exchange of ideas, opinions and experiences. Reports on various programmes of the school and on progress of the children in their physical, intellectual, moral, emotional and social development should be sent to the parents from time to time. This step will create confidence of parents in the school as well as teachers and help enlist their cooperation for improvement of the school.

Mutual cooperation and collaboration between the school and the community is desirable for democratisation and improvement of education. The school should be developed as the community centre or "miniature community" by making its programmes relevant to the life, needs and aspirations of the people.

VOCATIONALISATION OF SECONDARY EDUCATION: (WORK EXPERIENCE, WORK EDUCATION AND SOCIALLY USEFUL PRODUCTIVE WORK)

Historical Background

In ancient India, when the students were living in the hermitages (*Ashrams*) with their teachers (*Gurus*), they were required to perform all kinds of manual work for living and learning. Education was related to the life of pupils and there was no alienation or isolation between the world of life and world of work. It was education of life, for life and through life.

When the British rulers introduced formal education in this country, its objective was to prepare students for white-collar jobs. Consequently, education was mostly theoretical and bookish as there was no provision for manual or practical activity in general education. In 1854 the Wood Despatch pointed out this defect and suggested for the introduction of pre-vocational education at the secondary stage. Wood and Abbott also emphasised the need for manual work in education in 1937. But nothing could be done in this respect by the British Raj.

During the period of Indian Renaissance, the existing education, administration and culture were examined and necessary reforms were brought about by savants. Rabindranath Tagore, for example, deplored the ineffectiveness of the bookish education and laid stress on the role of manual work in education for harmonious development of personality. Mahatma Gandhi not only insisted that manual work should find a place in the school curriculum, but also it should be productive as well as medium of education. That is why, the following resolution was passed at the National Education Conference at Wardha in 1937.

"The Conference endorses the proposal made by Mahatma Gandhi that the process of education throughout this period (seven years) should centre around some form of manual and productive work, and that all the other abilities to be developed or training to be given should, as far as possible, be integrally related to the central handicraft chosen with due regard to the environment of the chlid". The resolution also added, "this craft, if taught efficiently and thoroughly, should enable the school to pay towards the cost of its teaching staff". Thus craft or manual work was to be an integral part of Gandhian education and also a source of income for the school.

This idea of Gandhiji was translated into action by the Zakir Hussain Committee in the form of Basic Education which was adopted as the National Education of the country in 1938. However, in course of its implementation, several practical difficulties were experienced and controveries arose. In spite of certain shortcomings, Basic education was successfully organised by many Gandhian institutions and voluntary organisations.

Tradition dies hard. The educational system continues to be bookish in character and divorced from the needs of society. After independence almost all the Committees and Commissions, appointed for reviewing educational system and suggesting educational reforms, appreciated this basic feature of Basic Education—manual work or crafts.

The Indian Education (Kothari) Commission, 1964-66 observed that activities in Basic Education provided work-experience that should form an integral part of general education. The Commission also clarified that work-experience was essentially akin to the philosophy of Basic Education which was based on indigenous crafts of the village employment patterns forging a link between education and productivity. "It may be described", the Kothari Commission mentioned, "as a redefinition of his (Gandhiji's) educational thinking in terms of a society launched on the road to industrialisation".

With a view to relating education to the life, needs and aspirations of the society as suggested by the Kothari Commission, the NCERT in "The Curriculum for the Ten-Year School—A Framework" has enunciated, "For harmonious development of the child's personality, it is necessary not only to expose him to scholastic areas for intellectual development but also to put him in situations where he may get opportunities to work with his hands and develop proper attitude towards manual labour. In addition, there is an urgent need to bridge the gap between the work of school and the world of work".

It was apprehended that this gap will widen further, if not controlled early, due to modern technological development and increasingly technology-based society of the future. Therefore, work-experience was expected to constitute an essential component of general education and this approach should permeate the entire school curriculum. But it was criticised that work experience which was intended to be an integral feature of the curriculum at all stages, did not find a proper place in the teaching-learning process that followed the introduction of the new pattern, thus giving the impression that curriculum developed by NCERT would perpetuate the same old system of bookish education.

Subsequently, the Iswarbhai Patel Committee (1977) substituted work-experience by "Social Useful Productive Work" (SUPW). This Committee defined SUPW as "purposive, meaningful, manual work esulting in either goods or services which are useful to the community". Such productive work related to the needs of the child and

community will prove mechanically and its process must be educational in essence. In short, its social usefulness was emphasised as in the Basic Education philosophy propounded by Gandhiji.

The scheme of education recommended by this Committee has three main components—humanities, science and work (SUPW) together with aesthetic appreciation and spiritual values.

The concept and objectives of SUPW have been adopted by the Adiseshiah Committee also for the higher secondary or plus two stage with minor modifications.

The National Education Conference held at New Delhi in 1977 under the chairmanship of Sriman Narain also recommended that 50 per cent of the total school time ought to be devoted to productive, creative, and recreational activities, at least half of which should be focussed on SUPW of various kinds.

At present, in most of the States, Socially Useful Productive Work has been introduced in the modernised curricula of the secondary classes. Children have been provided with opportunities of participating in social and economic activities in and outside the school enabling them to understand scientific principles and processes involved in different types of work.

Vocationalisation of Secondary Education

The Kothari Commission observed, "Another programme which can bring education into closer relationship with productivity is to give a strong vocational bias to secondary education and to increase the emphasis on agricultural and technological education at the university stage. This is of special significance in the Indian situation where, as we have pointed out, the educational system has been training young persons so far mostly for government service and the so-called white-collared professions".

Secondary education is called a link in between university and elementary education. It serves two main purposes: (*i*) it prepares a student for the university, and (*ii*) it enables him to adopt different walks of life. But the prevailing system of secondary education is almost exclusively a preparation for the university and it is therefore necessary to diversify and vocationalise it so that it also becomes terminal for a majority of students. This is thought to be the most effective way to reduce pressures on higher education. Besides, the growing unemployment among the educated youth of the country has made it imperative to divert a large number of pupils to courses of vocational character.

In order to divert students into different walks of life, even the Indian Education Commission, 1882 suggested for introducing practical subjects in secondary schools. But unfortunately nothing could be done and even at present, the enrolment in the vocational courses is only 9 per cent of the total enrolment which is the lowest in the world.

Vocational education aims at laying the foundation for the world of work. The first phase of vocational preparation comprises work education or work experience or socially useful productive work which is generally imparted upto 10th class. Vocational education is given by the plus two or higher secondary stage. Thus the work education or SUPW is the stepping stone to vocational education.

Vocationalisation of secondary education is different from technical or vocational education imparted in technical schools, polytechniques or industrial training institutes. The UNESCO Report, 1974 pointed out that vocationalisation of education embraces all those aspects of the educational process "which involve in addition to general education, the study of technologies and related sciences and the acquisition of practical skills, attitudes, understanding and knowledge relating to occupations in the various sectors of economic and social life". Thus the dichotomy between education and work should go through vocationalisation. Vocational awareness and readiness should permeate the entire school curriculum in order to relate education to life, needs and aspirations of pupils and national productivity.

Work education or SUPW programme will lay the foundation and vocationalisation of secondary education will prepare 50 per cent of the learners for vocation, particularly for middle-level supervisory jobs. Thus the concepts of work experience, work education and SUPW are closely related to vocationalisation of education. They contribute to the social and economic growth of the country and earning ability of the child Vocationalisation will prepare the child for some skills and understanding of the processes and principles involved in production, but no guarantee can be given for providing jobs to millions. As such, it will conduce self-employment and promote economic independence of the youth.

Vocationalisation of secondary education links with facilities covering a large number of fields such as (*a*) agriculture, (*b*) industry, (*c*) trade and commerce, (*d*) medicine, (*e*) public health, (*f*) home management, (*g*) arts and crafts, and (*h*) management and secretarial practices. D.R. Dua has rightly remarked, "The cardinal aim of vocationalisation of education, it may be asserted, is to ensure an integral development of the personality and not the development of a mere technician or mechanic".

Strategies and Methodology

The National Review Committee and the Working Group on Vocationalisation of Education are unanimous in the recommendations for making preparation and implementation to go hand in hand. The following guidelines are suggested for effective implementation.

1. The former has suggested two streams as given by the NCERT in its national document. They are (*i*) General Education Spectrum, and (*ii*) Vocational Education Spectrum. Of course, there is no

rigid streaming of the courses into "general education" and "vocational education".

2. Three models have been recommended in the offering of elective subjects by the schools:

(*i*) Those offering only General Education Spectrum and its elective subjects;

(*ii*) Those offering only the Vocational Education Spectrum and its elective subjects; and

(*iii*) Those offering both General Education and Vocational Education courses and their elective subjects.

3. Both the above bodies are unanimous on the issue of vocational surveys, services at the Block, Taluka, District, State and National level, to identify the vocations and the manpower needs of the rural and urban schools before launching the programme.

4. The pattern of vocationalised courses recommended by the Review Committee is as follows:

Courses	Time Allocation
(*i*) Language (s)	15%
(*ii*) General Foundation Courses	15%
(*iii*) Elective Subjects	70%

5. 70 per cent of the weekly hours of instruction is allocated to the teaching of vocational elective subjects with 50 per cent practical work.

6. Different broad-based vocational courses linked to agriculture and industry and other allied fields have been suggested by the Review Committee.

7. Counselling and placement officers particularly in rural areas to start with should be appointed to advise students on the choice of elective subjects.

8. Introduction of SUPW and community services as compulsory and integral part of education at the Higher Secondary stage for all students offering general education and launching of vocationalised courses demands for reorganisation of teacher education. That is why, teachers are to be prepared to take up the new challenges through pre-service and in-service education.

These guidelines are suggestive, not exhaustive. Proper understanding of the scheme, adequate planning and resource mobilisation are necessary for success of vocationalisation

As regards methodology to be followed for implementation of the scheme the following guidelines may be suggested:

(1) Educational potentiality of the programme can be realised by adopting the problem-solving method.

(2) Every activity has to be related to the needs and conditions of the child, his schools and his locality or community.

(3) Adequate data collection is necessary through exploration, experimentation and study of related literature.

(4) The teacher and taught should discuss the project in detail and make joint planning for execution.

(5) The teacher should demonstrate the processes and explain the principles utilising various teaching aids and media.

(6) Field studies may be conducted for better understanding of the environment, local resources and marketing conditions.

(7) Constant evaluation of the process and the products with reference to norms and targets should be made.

The Adiseshiah Committee has enunciated how SUPW could be integrated with the actual classroom instructions. Such linking of instructional programmes with SUPW at the secondary stage is quite feasible. But the vocationalisation of education needs a lot of field work and discussion at various levels. Teachers are the main springs and pivots of the new system. But unless they are oriented and trained in the philosophy and realities of vocationalisation and adequate resources are provided in the planned manner, the scheme may not be a success. Collective planning evolved from grass roots, provision of necessary facilities, adequate awareness and total commitment as well as involvement of all concerned will ensure the realisation of its objectives.

The Concepts and Objectives of Work Experience and Work Education

The Kothari Commission have defined "work-experience as participation in productive work in school, in the home, in a workshop, on a farm, in a factory or in any other productive situation". According to them all good and purposeful education should consist of at least four basic elements: (*i*) literacy or a study of languages, humanities, and social sciences; (*ii*) a study of mathematics and natural sciences; (*iii*) work-experience; and (*iv*) social service.

In the current educational system, emphasis is given on the first and second elements and most of the time is spent on the first and less on the second. But the third and fourth have been almost absent till recently. The Kothari Commission have observed, "The need to include work-experience as an integral part of education is to some extent inherent in the very nature and organisation of formal education. Traditionally, an individual grew up in society through participation in its activities and work-experience formed the bulk of this education while this method has several advantages, its weakness consisted in that it was not essentially dynamic and forward-

looking and tended to perpetuate traditional pattern of behaviour". But in the present formal education, the child is withdrawn from participation in the community activities and to train him an artificial environment is created for his anticipated future role in the society. This created a barrier between the world of work and the world of study. The introduction of work-experience is expected to overcome these shortcomings to some extent and combine the merits of both the formal and informal education.

The modern educational system is mainly catering to the needs of the privileged upper classes. The educated elite becomes a parasite and the vast uneducated mass consists of real productive workers whose efficiency is at a low level. But the modern production including agriculture calls for the knowledge and skills in the complex techniques and machineries and as such higher level of intellectual ability, manual skills and favourable attitudes are felt necessary.

Sociologically, work-experience will provide a corrective to the over-academic formal education and reduce distinction between intellectual and manual work as well as the social stratification based on it. It could make the entry of youth into the world of work and employment easier and contribute to the national production. It might also help social and national integration through better understanding between the educated and uneducated persons.

Subsequently, the concept of work experience was broadened and was substituted by work education. It was contemplated that mere manual work or vocational training should not be-all and end-all of all of work-experience. It should include systematic planning, analysis of the processes involved, detailed preparation and the principles of production. So it is mostly educational in nature and provides all kinds of relevant learning experiences which constitute work education rather than work-experiences.

In the revised as well as enriched curriculum for the Ten-year School prepared by the NCERT, Work-Experience/education is intended to provide "the basis for the development of knowledge, skills and attitudes useful for later participation in productive work. Work education should cover production, maintenance and the technological processes as well as human relations, organisation, and management and marketing. The areas of work chosen should have local significance and should be such as to develop the competence of the students. It is not just learning to do work, it is work education".

The main objective of work education is to develop proper attitudes towards work, to inculcate dignity of labour, banish status and class distinctions and to stress the principle of productivity. It may help to appreciate the need for and usefulness of labour saving devices, gadgets and tools that are so much in use nowadays. It must be related to community needs and services. The NCERT (1975) has aptly enunciated, "A carefully directed work experience programme

would also help to discover the aptitude of a student for gainful vocations which demands certain types of skills, physical ability, attitudes towards others with whom they have to work and responsibility in performing their jobs and discharging their duties".

The Review Committee on the Curriculum for the Ten-year school have given utmost importance to work education renamed as Socially Useful Productive Work. Thus the new concept SUPW means "purposive, meaningful, manual work resulting in either goods or services which are useful to the community". This statement gives five main ideas relating to the concept SUPW. They are (*i*) it should be psychologically purposive, (*ii*) it should be educationally meaningful, (*iii*) it must be manual work, (iv) result of this will be either goods or services, and (*v*) it must be useful to the society.

The programmes of SUPW should also be correlated to other subject areas. But the purpose of demarcating a distinct curricular area is to emphasise the principle that education should be work-centred as the concept SUPW is to be developed in the light of the Gandhian philosophy of Basic Education, in and through work. The objectives of providing SUPW in the secondary schools as laid down by NCERT (1979) are as follows :

(1) To acquaint the children with the world of work and the productive occupations going on in the community and to develop in them a sense of respect for manual workers

(2) To develop in the children an awareness of social problems and inculcate in them positive attitude towards community service.

(3) To develop in them a desire to be useful members of the society and to contribute their best to the common good.

(4) To inculcate in them a positive attitude of teamwork and socially desirable values like self-reliance, dignity of labour, tolerance, cooperation, sympathy and helpfulness.

(5) To help them in understanding the principles involved in the various forms of work.

(6) To lead the children to participate increasingly in productive work as they go from one stage of education to another, thereby enabling them to earn while they learn.

(7) To provide opportunities for creative self-expression and for the development of problem-solving abilities.

Contents and Criteria for Selecting the Activities

The contents of SUPW should be based on the needs of the child, the school and community. There should be flexibility and variety in the contents. The availability of raw materials and skills must be taken into account for selecting SUPW in individual schools. Therefore no fixed programmes should be laid down for all schools at a time. Even the details may vary from year to year in the same school according to the changing needs.

The total programme of SUPW will have two broad components: (i) a core programme consisting of simple activities without much financial implications, and (ii) an elective programme concerned with work-practice comprising production of goods and services related to the needs and facilities available. At the plus 2 stage the SUPW programmes should be related to the electives chosen by the pupils.

Learning experiences in every productive work have to be provided in three phases, viz. . (i) exploration of the world of work through observation, discussion and manipulation, (ii) experimentation with materials, tools techniques, and (iii) work-practices in the form of work projects or crafts or trades and services. These aspects should be reflected in distribution of contents in various classes.

With a view to selecting the relevant activities under SUPW, the following criteria may be considered:

1. In order to be educative, the activities should
   - (i) be according to the developmental stages,
   - (ii) cater to their developmental needs,
   - (iii) help to develop their total personality,
   - (iv) help in the process of their self-realisation,
   - (v) involve problem-solving skills and creative thinking,
   - (vi) help in value formation,
   - (vii) help children to grow as efficient workers, and
   - (viii) help children acquire useful knowledge, skills etc.

2. In order to be productive, the activities should result in
   - (i) (a) either products which are directly consumable by the children and the community, (b) saleable, or
   - (ii) services having social and economic values.

3. In order to be socially useful, the work should be relevant to meet the needs of the community and the individual child.

Besides these fundamental criteria the following subsidiary criteria should also be kept in view:

   - (i) Necessary tools, materials, techniques, facilities are readily available.
   - (ii) Adequate resource persons should be available.
   - (iii) It should be feasible to carry out the activity to useful completion.

The programme of SUPW thus involves cognitive, conative and affective knowledge and understanding as well as psychomotor skills of the students.

THE MALAISE OF THE YOUNG : ITS DIAGNOSIS AND TREATMENT—THE CRISIS OF YOUTH

THIS IS an age of science and technology, which has brought about the shrinkage of space and time. A greater communication and closer communion among human beings are imperative. Various mass media and different values shared by all civilisations and cultures promote such communication and communion which are essential not only for day-to-day management of life, but also for enjoyment and enrichment of life. This is vitally significant in view of a "world without borders" which is based on a vision of collaboration among different disciplines and departments, philosophies of life and systems of values. Such a vision necessitates the promotion and growth of the values for "conduct of life".

But unfortunately there are hazards in the communication media and crises in the value-system. This has resulted in utter confusion among the youths who are harbingers of the future, creative in nature and nonconformist in spirit. This is called the "malaise of the young" mainly due to the gulf between the real world and the transformation taking place in a drastic rather chaotic manner. The modern youths are adversely affected by the attitude and conduct of the elders, who often flout ethical values and work for self-preservation and status quo.

"The crisis of youth", observes Prof. Kabir, "is a permanent feature of human life. In every age and every society, young people have tended to rebel against their elders". According to him such conflicts are found even among animals, but in the animal world, the struggle between young and old is centred round hunger and sex as the two essential conditions of individual and group survival. In the case of man the conflict is due to many non-material factors. The elders are apt to forget that immense changes have taken place and even the most static of societies is not entirely static. As a matter of fact they expect that the youths of today should behave, as they were young.

Causes of the Crisis

The important reasons of the malaise may be discussed as follows:

Firstly, the revolt of the youths is partly due to their desire to prove that they have become adults and are no longer dependent on their elders. On the other hand the parents and elders are under the impression that their children whatever may be their age are still in their earlier phase of dependence and helplessness. The youngs

are becoming impatient to show their maturity and elders are slow to recognise, the changed circumstances. Rather the elders' desire to dominate as in the past provokes aggressive reactions in the young and makes the transition too difficult to pass.

Secondly, the ill-effects of mass media like radio, films, television etc., are also responsible for the conflict between the young and elders. Unhealthy models and false personification have been provided by these media to the modern youths who are not yet mature and balanced. They are misled and disillusioned and find themselves in dungeons and dark holes from which escape is either difficult or too late.

Thirdly, such conflict may also be attributed to the ageless problem of relationship of the individual to nature and to society. Man is always intense to acquire mastery over nature and troubled by the social relationships. His freedom is checked by a large number of inhibitions and restrictions. He faces problems time and again and each problem demands a fresh adjustment which varies from individual to individual from society to society and from age to age. This creates conflicts in the minds of the young and with the elders in general.

Fourthly, the influence of the peer group is insurmountable. The youths are apt to forget the earlier relations with the parents and prefer their friends' help to their elders'. They take their friends as real well-wishers, though most of them may be friends of the sunshine and hypocrites.

Fifthly, although revolt against the elders is natural for the young, their negative attitude results out of cynicism and frustration is peculiar to the modern age. The modern youths like their predecessors reject the traditional values and authority, but unlike them do not try to set up a new social order of their own design and ideals. This is the most disappointing state of affairs.

Sixthly, there are conflicts of values, for example, traditional values of a society with those of the another and traditional values with the modern values in the same society. Values of one culture cannot pull on well with those of the other. But blind imitation of values with completely different background creates confusion as well as conflicts.

Seventhly, science shatters the old values and uproots the blind superstitions. It is also largely responsible for the growth of a questioning attitude and sceptic viewpoints. Although peace, progress and prosperity of mankind are the promises of the age of science, in practice there is many a slip between the cup and the lip.

Eighthly, materialistic and mechanistic philosophy of life has many adverse effects on the modern youths. Immediate gain, physical good and economic welfare are mostly desired by the materialistic minded people, who do not believe anything beyond their sight and experiences. Marxian principles of dialectical materialism are for example used for explaining the human conduct and social actions.

Lastly, academic and moral leadership is not forthcoming from the modern teachers. The young have little or no confidence in their judgment and integrity. When youths find their teachers failing in their duties and neglecting their responsibilities, they do not owe their allegiance and loyalty to them. Further, their sense of insecurity and loss of confidence increase the revolting spirit in the young.

Remedies

The crisis of youth and value-system demands the study of human behaviour or character-formation which is called ethnology. Most of the reasons as enunciated above for revolt are psychological as well as ethnological. The feeling of adulthood, influence of peer-group, attitude of cynicism and negation, mechanistic conception, materialistic philosophy of life etc. are at the root of demolition of the traditional values and old social order. Unless a new social order based on freedom, initiative, responsibility, fellow-feeling, awareness, faith, confidence, security and moral conduct is established, rebelliousness among the young will persist or rather aggravate.

Due to annihilation of time and space all human beings are neighbours. Previously, different societies were living in isolation and a problem in one country was not affecting the other. But now all are linked in one common fate either for good or bad. A danger to one community is a threat to the entire humanity. Prof Kabir has rightly remarked, "Internally and externally, societies must march forward to peace and prosperity in unison or tread together the path to destruction and death" (p. 169).

The means of transport and media of communication should be made free from hazards both physical and human. The free-flow of materials as well as ideas will help spread enlightenment and awareness. Mankind cannot survive without values and ideals. Therefore, faith in values is to be revived and scientific humanism is to be promoted. Rationality, not biased attitudes, democratic values, not authoritarian spirit should govern the code of human conduct. Truth, beauty and goodness are the values of more permanent nature which inspire man to act with courage and sacrifice. But for this, knowledge of the internal and external nature is essential. The Socratic dictum "Know thy self" or "Knowledge in virtue" is of greater significance in the modern world.

Youths of today should be committed to the values of truth and justice, compassion and understanding. Adequate identification with the suffering and ailing humanity will help them to resist the forces of narrow parochialism and sectional interests. Our knowledge of science and technology should be used not for destruction, but for creative purposes and we should be inspired by the lofty ideals and values of our hoary culture. Prof Kabir has aptly observed, "A rational understanding of the nature of the external world and of the human personality, toleration for divergent points of view and imaginative identification with our fellow-men through understanding

and compassion are the essential ingredients of a faith which alone can sustain our hopes in the troubled and complex world of today".

Education at all levels should be democratised, so that creative potentialities of youths can be liberated and their action as well as thought be relieved from collective psychoses and individual inertia. Modern youths must realize that they fulfil themselves in and through creation. Their creative faculties can flourish only through freedom and ethical excellence. Science must be harnessed for the welfare of mankind committed to high cultural and spiritual values. The modern human mind must be receptive to new ideas and new values, but it should not be led astray and blown by the whirlwinds. The youths of today must follow the Vedic precepts, "Let noble thoughts come from all sources" (Ano bhadra kratu biswatah) and invoke celestial blessings in true sense of education "Lead us from the unreal to the real, from darkness into Light, from death unto Immortality" (*Asato ma sadgamaya, tamaso ma Jotirgamaya, Mrityor ma amrutam gamaya*).

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PART III

PHILOSOPHICAL AND SOCIOLOGICAL PERSPECTIVES OF THE NEW EDUCATION

THE CONCEPT OF EDUCATION

EDUCATION IS a dynamic concept. Its meaning changes from time to time. It is interpreted by different persons from their own background and ideals. So its biological, psychological, and philosophical connotations vary from one another It is also given new meaning from national points of view, the goals and aspirations of the nation.

Derivative Analysis

Etymologically, the word "education" has been derived from the Latin word "Educatum" which again comprises two Latin words "e" and "duco" meaning "out of" and "to lead" respectively. Thus the work "educatum" means to bring out the inside to outside. The function of education is hence to draw out rather than to put in. This means, through education inner capacities or potentialities of the pupil are developed and come to light. To impart knowledge is not so important.

Educationists also trace out the root of education in two other Latin words ' educere" and "educare", the former meaning development or bringing out and the latter meaning enhancement, improvement and progress. That is, the word "education" means the art of developing and enhancing the cultivation of various physical, mental and moral powers of the child. Education as such is to be taken as a process, not as a product.

In Sanskrit the word "Shiksha" has been derived from "Shiksh" which means learning or teaching. This also gives out the meaning process of learning and teaching involved in education.

Education as a Continuous Process

Education is a process through which the inborn qualities or latent powers of the child are improved and unfurled, so that his personality is developed. This process of education is said to be starting from birth and ending with death. Several modern psychologists hold that it starts even before birth. This thesis has its support in our immortal epics and mythologies. In Mahabharat, for instance, Abhimanyu is mentioned to have learnt the skills how to break the *Chakru Byuh* in his mother's womb. Even Hindu philosophy believes that education in the form of "Samskar" is carried over to one birth from another through transmigration of the soul. That is education does not end even with death.

Although such permanency of education due to continuity of life is not scientifically based and may be taken as a far-fetched idea, the fact that education commences from birth and goes on throughout life has been accepted as a truth. It goes on and on without any break or barrier. Man learns every now and then—every moment of the day, every day of the month, every month of the year, and every year of his life. Thus education is a life-long process and continues to grow ceaselessly.

This process has a psychological as well as sociological aspect. The psychological aspect of the process includes the child's aptitudes, attitudes, interests. The knowledge of the educand's altitudes, experiences, activities and urges provide the basic data for education. The sociological aspect of the process pertains to the social conditions, milieus, values and even the old traditions. Dewey, the chief protagonist of sociological importance of the process holds, "All education proceeds by the participation of the individual in this social consciousness of the race". Such consciousness begins at birth and grows continuously. The child's education is shaped according to the social consciousness and conditions in which he finds himself.

Education as a Bi-polar or Tri-Polar or Multi-polar Process

John Adams observes "It (education) is a bi-polar process in which one personality acts upon another in order to modify the development of the other. The process is not only deliberate but a conscious one. The educator has the clearly realised intention of modifying the educand". Thus the educator and the educand are two poles of the educational process. The teacher is an indispensable element in the process and without him the process is thought to be inoperative. So he constitutes one pole and the student to whom he teaches forms another pole. The process of education is also impossible without the student. Adams held that these two poles are indispensable and without both of them the entire process is inoperative. Supporting this view, James S. Ross forcefully says, "Like a magnet, education must have two poles; it is a bi-polar process".

On the other hand, John Dewey advocates that education is not a bipolar process. Besides the teacher and the taught there is another element which is significant and not less in importance than either of these two poles. That is curriculum. Introducing this third element, Dewey has emphasised the society as the source of the curriculum or subjects to be taught. Since all these three poles—teacher, pupil and curriculum are important, education should be called a tripolar process.

It is found that sometimes one pole is emphasised and others are neglected. Once upon a time the teacher was given all the importance. Then the child was regarded as the element of crucial importance in the process of education. That is why, education was called paedocentric, which is also emphasised at present.

Lately, the modern concept of education emphasised self learning

in a culture of life-long education under a democratic set up. It is to be realised that education should not be monopolised by the school as the only agency and by the teacher as the only giver. There are so many informal as well as non-formal agencies besides the school, the formal agency of education. The educator is exposed to massive materials and multiple media in the modern society. Even the existing social conditions and milieus cannot determine the present learner who will dream about the future. Hence the subject-matter of the anticipated world and unforeseen society must constitute the curriculum of the modern education.

This education should be fully democratised and the system must be fundamentally democratic. The process of education must be open, free and flexible. The learners should be offered many paths without any bar to the quest for truth. The International Commission on Education in their report popularly known as "Learning to Be" have rightly opined, "Democratizing education will only be possible if we succeed in shaking off the dogmas of conventional pedagogy if free and permanent dialogue is set up within the educational process, if this enhances individual awareness of life, if learners are guided towards self-education and in short, change from objects into subject. Education is all the more democratic when it takes the form of a free search, a conquest, a creative act, instead of being, as it so often is, something given or inculcated a present or a constraint".

Hence, the modern educational process cannot be bipolar or tripolar, but multipolar where a large number of agencies are engaged for educating the individual with multi-media package of subject matter.

Meaning of Education

The word "education" is often used in a narrow sense. It gives a specific meaning and pertains to education imparted at a specific place, may be school, college or university, by a specific set of persons called teachers, at a specific time from 10 a.m. to 4 p.m. or from 7 a.m. to 11 a.m. and so on. Similarly, such education has a specific curriculum. That is, education in the narrow sense implies some specific influences which are brought to bear upon the development of the child. These influences are deliberately planned and implemented by the community in order to modify the children's behaviour.

The broad meaning of education implies an educational process which is broad-based. Man gains educational experiences from cradle to grave. These experiences bring about changes in the behaviour. These are wide-ranging and their sources are so many, rather innumerable. An individual comes across so many agencies, organisations and institution—fairs, marriage festivals, travel, home-life, friendship, merry-making, hobbies so on and so forth. He gains experiences of variety and diversity which are all educative more or less.

In his book *Philosophy of Education* R.C. Lodge has given a very broad interpretation of education, "In the wider sense, experience is said to be educative. The bite of a mosquito, the taste of a water-melon, the experience of falling in love, of flying in an aeroplane, of being caught in a storm in a small boat—all such experiences have a directly educative effect on us. The child educates his parents, the pupil educates his teachers. Everything we say, think or do, educates no less than what is said or done to us by other beings, animate or inanimate. In this wider sense life is education, and education is life".

Thus education is all pervasive. It embaces all experiences. There is not paraphernalia nor hierarchy in this educational process. Every pupil can give a new lesson to the teacher and child can extend an advice to the parents. Education is not necessarily to be imparted by somebody else. One's self-experience, reflection and intuition are also educative. There is no end to education and every experience is educational. So the human life is education itself and the educational process is life itself.

Education as Information or Knowledge

Education is not synonymous with information or knowledge. Acquisition of knowledge and information may be a basic requirement of foundation for education. But true education needs deeper and higher degree of knowledge and skills. For that purpose understanding, attitudes, critical thinking and interests are necessary. An informative or knowledgeable person may be called a walking encyclopaedia, but not a wise and educated man. A.N. Whitehead has rightly remarked, "A merely well-informed person is the most useless bore on God's earth". True education transcends all barriers of different subjects in the curriculum and lays down a stronger foundation for utilising the acquired knowledge and skills for further advancement and better citizenship.

Education as Instruction

In the olden days education was regarded as instruction and the child was acquiring knowledge and skills only through instruction. But the modern concept of education differs widely from instruction. Instruction is an artificial and limited activity which involves certain advice and suggestions. But education is a natural and broader activity. Instruction brings about changes in the child's behaviour only in a limited time and place. But education brings about durable changes in the child lasting throughout his life. Instruction is mainly confined to communication of knowledge and skills whereas education brings about deeper knowledge, understanding, skills, critical thinking and attitudes in the child.

In the instructional process the teacher plays a predominant role, but in education his role is minor and the child plays an important role in the process. Instruction may be a part of education, but not the whole. Training, inspiration and motivation are some other

important functions of education. Since the word 'instruction' is limited and artificial, the present trend has been to the designation of Public Instruction to Director of Education.

Education as Teaching

We often take education as teaching. But there are a number of limitations in the word teaching. Teaching is much wider than educating. We may teach a child a particular subject without educating him.

A few decades ago we did not distinguish between education and teaching. This is evident in the old degrees and diplomas like "Licentiate in Teaching" and "Bachelor of teaching" (L.T. and B.T.) which used to be awarded to student-teachers by the Teachers Training Colleges or Teaching Departments of the Universities. At present student-teachers are not merely subject teachers. They are educators of the future society. The function of the teacher is to transmit a prescribed quantum of knowledge in a particular subject or subjects. But the duty of an educator is to promote the all-round development of the pupil's personality. That is why, teaching is narrower in sense whereas education is broader in its nature and scope.

Education as Training

Previously there was no distinction between education and training. As such teachers' preparation was named as teachers' training and teachers' colleges were called as training colleges. Even the teaching departments of the universities used to prepare teachers for the degrees and diplomas in training only. In training or preparation of teachers also emphasis was laid only on pedagogy and methodology, whereas nowadays in the curriculum for teachers' education (not teachers' training) weightage is equally given on subject content, research techniques, studies, community work and so on, which indicate not only wider scope of teachers preparation, but also justification for changing the name teachers' education from teachers' training. Thus the modern concept of education is much wider and cannot be limited to training only.

Education as a Science or an Art

Art is mainly based on aesthetic values, emotions, imaginations and many other tender feelings of the man. It is a source of pleasure to him and a way of applying ideas to life. Man through the practices of arts acquires competence and happiness in life.

Several years ago, education was regarded as an art and as such, it was mostly subjective, depending on the tender feelings of the teacher. Through practice of teaching and reasonable knowledge in his subject, the teacher was proving efficient in his work. Like an artist or a poet, the teacher is deemed to be born and not made. This was mainly due to our concept of education as an art.

In course of time education became a science. It developed

its principles, methodology and pedagogy. A large number of scientific theories and maxims, methods and techniques have been borrowed from various sciences like physics, chemistry, biology, psychology, anthropology etc. Subjects like methods of teaching, laboratory/workshop practices, principles of education, educational psychology, educational, administrative and research studies are constituents of education as a science. Besides, research studies and experiments are to be conducted as extensively as possible for making education up-to-date, relevant and meaningful. Education has recently been developed to such a systematic discipline based on sophisticated theory and practices independently that it cannot but be called a science.

However, education cannot remain a science only. It cannot be an objective, mechanical and experimental throughout. It has to be artistic and based on better human relations, love, sympathy and understanding. Teachers cannot be successful and efficient only by acquiring competence in teaching and having depth of knowledge and skills in the subject content. Even for better school organisation and administration, artistic interests, attitudes and human qualities are essential. That is why, education should be regarded both as an art and a science.

Different Types of Education

With a view to gaining adequate insight and access to the meaning of various concepts of education, it is felt imperative to analyse and classify the same into various categories and types.

Firstly, education is divided into formal, informal and non-formal. *Formal education* is deliberately and consciously planned and its curricula are predesigned and goals are predetermined. It comprises direct schooling and tuition intended for pupils of particular age-group. For example, schools and colleges impart formal education. It is however criticised that formal education is or likely to be rigid, artificial and divorced from life-experiences. Therefore, the Western revolution of the deschooling society has started recently. *Informal education* was predominant in the developing or underdeveloped societies. It is also prevalent in the most advanced countries of the world. It is as well called incidental education which is received by living with others. It is not provided consciously and deliberately. *Non-formal education* is offered at the convenient place, time and level of understanding or psychological growth of children or adults. Therefore, unlike the formal education system, it does not have a fixed time-table nor a prescribed course of study. Similarly, it is free from authoritarian outlook and rigid rules as well as regulations. It has limited goals and purposes. It is open-ended and non-competitive.

Education may be classified into two categories : (i) *direct and* (ii) *indirect*. Direct education is generally personal and is the result of direct contact between the teacher and the taught. That is, the

personality of educator has immediate impact upon that of the educand. On the other hand, indirect education is impersonal and is the result of the indirect contact between the educator and educand. In the system of indirect education, various media play important part.

Education may be *positive* or *negative*. When the teacher and other educational agencies are able to produce specific effects, education may be called positive, whereas it is negative, when the educator realises his objectives by removing the obstructions or the barriers in course of his activities.

Similarly, there is *individual education* pertaining to a particular individual and *collective education* is concerned with a group of pupils being taught at the same time. Again, there are two kinds of education: (*i*) *general* or *liberal education* and (*ii*) *specific* or *professional education*. The former category prepares the child to take up any profession in life. The main aim of such education is the training of the general abilities, intellect, attitude etc. of the educand. The latter prepares the pupil for specific vocations and for definite activities. Such education has specific aims and trains the pupil for adopting a particular walk of life.

The traditional educational system in our country is said to be general or liberal, collective, formal and indirect. The modern emphasis and orientation of our existing schools and colleges are towards general education to a certain extent and then vocational or professional education. But it is desired that individual and direct approach to education would be more effective and beneficial. As the formal system of education cannot be adequate and informal education ineffective. non-formal education is regarded as the most useful and democratic to serve the desirable objectives of the modern society.

Education According to the Indian Philosophy

Education has been interpreted by the Indian philosophers through ages. The Vedic *rishis* held education as a means of salvation. That is education, which helps in salvation. *Sa Vidya Ya Vimuktaye* was the maxim of the Vedas and Upanishads. That salvation may be the release from the world of bondages of repeated births or from that of ignorance and evils. According to Kanad, an ancient Indian philosopher, education means development of self-contentment and to Yajnavalkya, an ancient Indian law-giver, education is a means of character-building and practical utility. Thus education according to the Indian philosophy is the means to attain freedom from ignorance and other limitations. It releases one from the bondages of want and fear. It helps him to discharge his responsibilities properly.

An important principle of education according to the Indian philosophy is selfless devotion or *nishkama bhakti*. It is related to freedom from limitations and the respect for individuality. As the

limitations of the self are abolished, the ego is identified with the Absolute and the inclination towards self-interest is obliterated somehow or other. Man is the manifestation of the Brahman. Disinterested devotion develops in the individual and man surrenders himself to the will of god. A deep sense of identification with the will of the absolute makes the man selfless and disinterested in the worldly pleasures. As an Indian philosopher has said he sees all beings in himself (*Atmavat sarva bhutesu yah pasyati sa pasyati*).

A Sanskrit verse says that education sharpens our intelligence, makes our speech truthful, enhances our fame, keeps us away from evils, delights us and spreads our name in all directions. What does not education achieve like Kalpabriksha (the divine tree which fulfils all the desires)? Another Sanskrit verse very vividly describes the function of education: "Education is the companion in the foreign trips. It is the supreme god. It is education, not wealth which is respected by kings. An uneducated man is a beast (*Vidya bandhujano bidesh gamane, Vidya para debata. Vidya Rajasu pujita na tu dhanam, Vidya-bihinah pashuh*).

Even Shankaracharya, the saintly philosopher regarded education as a means of self-realisation. According to Vivekananda education is man-making which implies character formation and intellectual advancement. Sri Abrobindo has said, "Acquiring of various kinds of information is only one and not the chief of the means and necessities of education; its central aim is the building of the human mind and spirit, it is the formation or as I should prefer to view it, the evoking of knowledge, character, culture—that at least if no more". The Mother has also pointed out that education "should make matter ready to manifest the spirit". Thus the spiritual growth has been the main objective of Indian education.

The keynote of education is "Know thyself" (Tatwamasi) or self-realisation according to Indian culture. Let noble thoughts come from all sources (Ano bhadra Kratu biswatah) this lofty ideal has been the maxim of Indian education and also confirms the truth of multimedia education of the modern emerging human society. The following noble sentiments of best wishes for all the world expressed in Vedic scriptures in the ancient Indian life and culture have influenced its education as well through the ages

"Let all be happy and healthy
Let all be courteous and gentle and
Let nobody feel the pinch of sorrow"

(Sarve bhavantu sukhinah, Sarve santu niramaya, Sarve bhadrani pashyahtu, Ma Kaschit dukhabhag bhavet).

AIMS OF EDUCATION

Importance of Aims

THE PROCESS of education is not only continuous, but also dynamic. Like every activity, it should have its aims. But according to the changing nature of education, its objectives also change from time to time. Since education grows and develops according to the needs and conditions of the society, the aims of education also vary from one society to another. From the time of Aristotle to the modern age of atom there are no universally as well as eternally acceptable aims of education.

The quest for ideals in education is never-ending. But there is always a lack of agreement about ideals. T.P. Nunn has rightly said, "Educational aims are correlative to ideals of life". Hence as long as these ideals differ, educational aims vary Without the definite aims of education the curriculum, methods of teaching, school organisation, teaching-learning materials and media cannot be determined. Like a sailor in a rudderless vessel, an educator without the knowledge of the aims of education moves aimlessly hither and thither in the educational sea being unable to reach the destination. Dewey has aptly observed, "to have an aim is to act, with meaning, not like an automatic machine it is to mean to do something and to perceive the meaning of things in the light of that intent . . . The aim as a foreseen end gives direction to the activity; it is not an idle view of a mere spectator, but influences the steps taken to reach the end." Thus educational process is either inoperative or irrationally operative without aims.

Categorisation of Aims

Aims of education are usually classified into two categories: (i) general, and (ii) specific. The general aims are universally applicable to all times and climes. As such they are determined on the basis of intrinsic values and perennial elements. General aims are usually formulated on the basis of culture, character knowledge, judgement etc. Specific aims of education are determined on socio-economic conditions of the country. For example, Sri Aurobindo has enunciated the development of soul to perfection as the general aim of education "The chief aim of education should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use". On the other hand, the Kothari Commission have laid down science, work experience or vocationalisation as the specific

objectives of education. "The link between education and productivity can be forged through the development of the following programmes which should receive high priority in the plans of educational reconstruction":

—Science as a basic component of education and culture;
—Work-experience as an integral part of general education;
—Vocationalisation of education, especially at the secondary school level to meet the needs of industry, agriculture and trade and
—Improvement of scientific and technological education and research at the university stage with special emphasis on agriculture and allied sciences.

Aims of education are again classified into two: (*i*) individual aims and (*ii*) social aims. Individual aims lay emphasis on the growth of individuality and freedom whereas social aims lay stress on the development of the society and its solidarity.

These individual and social aims of education are determined according to the political ideology or social ideals or milieus of the concerned society. For instance, Athens and Sparta were two Greek city-states. But their political or social ideals were different. The aim of education in Athens was preparing pupils for good citizenship which implies truth, beauty, honesty and individual dignity, whereas in Sparta it was to train its youth as soldiers who would obey endure and fight for social solidarity and security. Similarly in Rome and Greece, two citadels of the ancient Western civilization educational systems were different according to their political ideology. The Roman civilization was mostly practical, utilitarian and State-controlled, whereas the Greek education was moral, libertarian and liberal. In the former, welfare of the State and in the latter, individual well-being, were emphasized respectively.

In Nazi Germany and Fascist Italy the aim of education was to train youths for defence of their own country and aggression of other countries. This was emphasized under the authoritarian regime with philosophy of self glorification and national arrogance. On the other hand, although the British people were ruling a vast empire, in their own country they developed an educational system based on local autonomy, democratic spirit and individual freedom. The aims of education in democratic England were quite different from those of the Nazi Germany and Fascist Italy.

Thus it is evident that educational aims of different countries have been different at different times due to difference in social or political ideology. The controversy between the individual and social aims of education has been continual and significant. The questions of crucial importance are raised every now and then. Should education prepare pupils for individual well-being or social solidarity? Should education fulfil individual needs or social needs? Should education train good individuals or good citizens? Should social control

or individual liberty be emphasized in education? Attempts will be made to answer these questions and discuss the relevant issues in the succeeding paragraphs.

Individual Aims of Education

The individual is sovereign. His interests and needs should be given weight, rather preference over other considerations. The individual freedom and dignity which is the very basis of democracy should be emphasized in the individual aim of education. Every individual is unique and can contribute to the social progress in his own way.

Education should prepare the child and youth for becoming good individuals. Good individuals can become good citizens. Only good individuals can realize the right and responsibilities of citizenship. . The social institutions like family, church, school and State should exist only for promoting individual welfare. The school particularly should provide all favourable facilities for the child's development. Even the State should not stand in his way and control curriculum, methods of teaching, supervision, school organisation and administration.

The school should work its best for developing the child's personality in all aspects and bringing out his innate potentialities to the full bloom. The growth of individuality is the key-note of the school programmes. The Spens Report of the Board of Education in England has declared, "Schools of every type fulfil their proper purpose in so far as they foster the free growth of individuality, helping every boy and girl to achieve the highest degree of individual development of which he or she is capable in and through the life of a society". The full autonomy and ample freedom enjoyed by the British headmasters clearly indicates such liberal philosophy and individuality. The headmaster is quite competent to decide textbooks, subjects of studies, school practices, examinations and so on. Even Her Majesty's Inspectors of School can make only "suggestions" rather than issue orders. James Ross has rightly opined, "In the name of the state they advise rather than command. Having satisfied themselves that teachers are conscientiously trying to carry out the work entrusted to them, they adopt a paternal rather than a dictatorial attitude".

Not only England, all over the world, every democratic State gives the clarion call, "we must educate our masters". The liberal political ideology not only helped the repeated extensions of the franchise and other facilities to the individuals, but also caused extensions of the curriculum beyond 3 R's and increase in the compulsory schooling years. Right of the individual to self-development gradually more and more has been accepted as the watchword by the British system both political as well as educational.

Sir Percy Nunn, an ardent advocate of individualism in education has strongly pointed out, "that nothing good enters into the human

world except in and through the free activities of individual men and women, and that educational practice must be shaped to accord with that truth. "He pleads for a value which" reasserts the importance of the individual and safeguards his indefeasible rights". The education of his design must guarantee to everybody, "the conditions under which individuality is most completely developed" and must enable him "to make his original contribution to the variegated whole of human life as full and as truly characteristic as his nature permits; the form of the contribution being left to the individual as something which each must in living and by living, forge out for himself". Nunn has thus vouchsafed the truth of his doctrine by drawing from psychology, sociology and also biology. Self-expression and self-realization should be emphasized in the individualistic educational system. Ross has aptly concluded "Let us then, if we support the individual aim, be clear that by individuality and 'self' we have in mind ideals not yet attained, the attainment of which is the end not only of education, but of life".

Bertrand Russell, whose love for individual freedom and free-enquiry is well-known, argues that one will ultimately be a better citizen, if he is first made a good individual. He should be made aware of all his potentialities before he is called upon to work for the society. He rather says that national cohesion is not enough. What is needed most is the cultivation of international cohesion. Without a world-state, without a worldwide system of education based on individual freedom and well-being, there is no future for man's scientific civilization. Russell has again observed that if individuality is not developed properly, none can achieve distinction in life. Harold Laski, Huxley and Karl Popper have all opined that the welfare of the community can be built upon the welfare of individuals. Diversity and variety give colours and fragrance to the human society. Only the open society can flourish and all social achievements can be promoted through individual endeavours.

Social Aims of Education

Man is born in the society. He lives here from cradle to grave. He gets his needs satisfied only in the society. The society makes him a civilised and citizen. According to Aristotle, man is a social animal and has also rightly said that a man, who does not live in the society is either a god or a beast. He communicates and exchanges his ideas with others. Through this, he gets knowledge and information and makes himself educated. The social values, mores and milieus make the individual socialised.

According to the social aim of education the individual has to be prepared to behave as an integral part of the society. His life, sorrows and sufferings, happiness and joys, hopes and aspirations, attitudes and interests are to be controlled and guided by the society. The social aim of education emphasises social cohesion and control over the individual. But there is a range of differences in the degree

of such social control which may be seen from the following discussion.

(I) In its most extreme form, the social aim of education visualises the state as an idealised metaphysical mechanism. The state is a super body over and above the individual. It transcends all desires and aspirations and embodies all reasons and justice. The state is the glorified and magnified individual which has a mission to fulfil, Ross has, therefore, observed, "Thus the aim of life in general and of education in particular is definitely the good of the State".

As a corollary to this philosophy, the state must have absolute control over the lives and destinies of its individuals. It has the impeachable right to control the individuals and shape them to a particular pattern. It is thus strengthened and exulted. Education is regarded as the most powerful means of achieving this objective. The supreme dictates of the state is reflected in the curriculum, methods and materials of the State education.

According to Ross, "of all nations in the history, ancient Sparta affords the most perfect example of socialistic state". Sparta gave no consideration to the individual whoever he may be. Everybody "was born, not for himself, but for his country" and all "had not a wish but for their country". Ross has mentioned, "Most of their energies were devoted to military training; the state itself was a school, and one main duty of adult citizens was to engage actively in the training of the young".

In Sparta, the immediate aim of education was to make soldiers. Severe military training was imparted and moral training was given through the elders. There was brutal punishment for any omission and commission and "their whole education was an exercise of obedience". Women were given equal opportunities with men for the simple reason that they would be the future mothers of warriors.

The same picture was redrawn in the Nazi Germany in the 20th century. Although education was given utmost importance it was only to achieve the ends of the Fatherland. Curriculum, methods of study and school organisation were all instilled with the philosophy of the idealised state. Unquestioning loyalty and obedience to the Nazi Party and the Fuhrer were taught to the pupils and Hegelian solidarity was impressed upon them.

(II) Another interpretation of the social aim of education is given by a group of educationists like Professor Bagley and John Dewey in USA. They hold that social aim of education is to bring about social efficiency "in the individual." Education should make each and every member of the society socially efficient by utilising the individual abilities and aptitudes to the maximum. According to Bagley, social efficiency is the norm against which educational practice must be judged, and this aim ought to occupy an important place in the system of education. The chief

characteristics of the socially efficient individual are: (1) economic efficiency or ability to "pull his own weight" in economic life, (2) negative morality, or the willingness to sacrifice his own desires when their gratification would interfere with the economic efficiency of others; (3) positive morality, or the willingness to sacrifice his own desires when their gratification would not contribute, directly or indirectly, to social progress. That is, all the activities must be weighed against these criteria of social welfare and progress.

(III) In the UK, USA and some other Western countries the social aim of education takes the form of "social service" and "citizenship training" in education. These concepts mean that education should be provided and organised in a broader way for the well-being of the community and success of democracy. Emphasis must be laid on training individuals for citizenship and organising social services in the community through various programmes and practices. Education should cultivate the virtues like cooperation, fellow-feeling, self sacrifice etc., for the good of the society. It is also made clear that individual desires are to be sacrificed if they clash with the community interests and social demands are to be given priority over individuals.

Synthesis of Individual and Social Aims of Education

After this controversial discussion on social and individual aims of education, it may be concluded that synthesis of these two philosophies has to be worked out for ensuring welfare of the individual as well as the society.

The first interpretation of the social aim of education seems to be quite untenable, rather uncompromising under the present circumstances of scientific humanism and democratic citizenship. (Although the State is gradually becoming a super body, the individual cannot be accepted as a nonentity. The State has to occupy a magnified as well as glorified position only to promote individual well-being and social progress, which are complementary to each other. Days are gone when unquestioning loyalty to Hegelian solidarity and putting all individuals into a particular mould can be achieved. Today the racial superiority and glorification of the "Fatherland" or "Motherland" (at the cost of international understanding and brotherhood cannot be fostered). The cry of "my country, right or wrong" cannot be raised any more in this atomic age.

Hence the second and third interpretations of this concept seem to be complementary as well as conducive to the growth of the individual and the society. According to these meanings, social service and citizenship training are the aims of education. Schools should emphasise the duties and responsibilities of the individual citizens. They ought to teach citizenship and work as miniature society. All this social service as well as citizenship should also be practised in and outside the school. The spirit of service, sacrifice and coopera-

tion ought to be fostered and developed in the school programmes and practices.

Similarly, the capacities of the individuals are to be developed to the optimum by the society and adequate freedom as well as facilities are to be provided for the purpose. Because the social progress is possible only through the development of individuals. Education as a potential instrument of social advancement cannot be complete unless it promotes the development of all individuals in their unique fields. In fact, there should not be any conflict between the self-realisation of the individual and growth of the society. Ross has adeptly concluded, "Thus individuality is of no value, and personality is a meaningless term apart from the social environment in which they are developed and made manifest. Self-realisation can be achieved only through social service, and social ideals of real value can come into being only through free individuals who have developed valuable individuality. The circle cannot be broken".

In India the Constitution and many other Acts have guaranteed individual freedom of all kinds—social, political and economic. The sovereign, secular and democratic Republic has to flourish only through the all-round as well as optimum development of individuals irrespective of religious, racial and economic barriers. Any kind of unwarranted infringement of individuals' rights and duties cannot be tolerated under any circumstance. This has been proved in the past through elections and self-glorified personality cults have fallen down like houses of cards. The very nature of the Indian culture based on peace, fraternity, toleration and fellow-feeling is conducive to a congenial synthesis of the social and individual aims of education.

IDEALISM, NATURALISM AND PRAGMATISM AS SOURCES OF EDUCATIONAL AIMS

ONCE GLAUCON asked, "Who are the true philosophers?" Socrates replied, "Those who are lovers of the vision of truth". "The vision of truth they love is that which shows them the eternal nature not varying from generation and corruption" (*Republic* VI 485). The philosopher pursues knowledge to find answers to questions relating to life and nature. But different philosophers strive after truth in different ways and arrive at different conclusions. That is why, different philosophies have different truths. These truths constitute various 'isms' viz. Idealism, Naturalism and Pragmatism which are broad modes of thinking rather than sets of clear-cut prepositions. Those 'isms have corresponding relations with educational doctrines as education is the dynamic as well as practical aspects of philosophies. However, no educational system can be rigorously based on a particular philosophy as major premise. Ross has rightly remarked, "Most educational systems draw their sustenance from more than one school of philosophical thought: like the ordinary man in his philosophy they are, to a greater or less degree, eclectic". Selectve.

Although Adams called Rousseau as "the most prominent naturalist who ever wrote on education", Rusk has seen him as an idealist who opposed nature "not to spirit, but to social convention" and Ross has felt his "methods especially in the earlier stages of education were decidedly naturalistic, his aims were idealistic". Similarly no educational theory can be labelled as idealist, naturalistic or pragmatic as it must be overlapping and all-embracing in nature. Each educational trend either in the field of curriculum or methodology or aims and objectives is not so clear-cut and rigidly compartmentalised. In spite of this, there are peculiar features in every "ism" which influence educational doctrines, especially aims and ideology accordingly. With this understanding, we should discuss the aims of education with reference to idealism, naturalism and pragmatism.

Idealism

Idealism is a school of philosophy and takes various forms. But the underlying principle is that the mental or spiritual element in this is more important than physical or material one According to Idealism, mind is real and material world is unreal. Reality is found in man's mind rather than in his physical environment. The world of experience is more significant than the material universe. Ideas, experiences

and other mental features are more meaningful and important than anything else. It is spirituality rather than animality which distinguishes man from other creatures. Ross has concluded, "The universe is a great organism having a body and soul and that the physical aspect of it is the outer expression of mind".

Idealism has influenced education, particularly its aims, more than any other philosophy. The contribution of Idealism to the formulation of educational aims is more than to the design of methods and materials in education or even to curriculum and organisation. Idealism lays more stress on the study of humanities than on that of the positive sciences. According to Idealism, reality exists in man's mind, matter has a mental character and exaltation of human personality is the aim of education. Idealism emphasises self-realisation and development of the potentialities. Like Socrates, it declares "Know thy self".

Philosophers of Idealism were Plato, Comenius, Pestalozzi, Froebel and others. They have significantly contributed to the educational aims and objectives. They have laid stress on the unity of the subject and oneness of mankind in the process of self-realisation. They give more importance on the social development than on the growth of individualism in education.

According to idealism (the universe is a thought-process which is rational as well as systematic There are certain invariable and inexorable laws that govern this cosmos. Adams adds that the idealist is in search of such consistent and invariable laws which ensure a systematic order in the universe. Therefore the main aim of education is to enable man to direct his efforts towards the attainment of rationality in the universe and in his own person. This rationality can be ensured when one behaves like an organism with all parts in unison towards a common objective which is spiritual in nature. The ultimate end is to achieve the "Absolute Ideal" which is complete in self and moral in character.)

Naturalism

Naturalism as a school of philosophy goes against idealism and strives against humanism. Rousseau is known to be the founder of naturalism. During his times priests were the social, political and educational agents and he pronounced, "Do exactly the opposite to Priests". It was popular as the negative education of Rousseau.

According to naturalism the world moves in consonance with natural laws and matter is the only reality. Man is of the higher species in nature's creation. Naturalism has mainly three forms which are distinct from each other: (*i*) The naturalism of physical sciences endeavours to explain the experiences in the light of natural laws which are external in nature, (*ii*) Another form is mechanicalism which regards man as a machine only, (*iii*) The third form is called biological naturalism which tries to explain man as a product of evolution and as the highest creature who inherits the racial past

consisting of natural instincts and emotions. This view rejects the ideal that man is a spiritual being and has spiritual potentialities in him. (Aristotle, Comte, Bacon, Hobbes, Lamarck, Rousseau, Huxley, Herbert Spencer and Bernard Shaw are the staunch supporters of naturalism.)

Education is immensely influenced by this philosophy. According to naturalism, education should be based on nature and be organised according to the nature of the child. It emphasises the child as he is, rather than as he will be. In naturalism education is not preparation for living, but living itself. Rousseau has observed that the child should be left to natural growth till the age of 5 and after that age the sense training would continue to impart true education.

Naturalism in education holds that the (traditional system of education is formal, rigid and artificial and goes against the natural development of the child. It was a protest against pedantry, formalism and sophistication which followed humanistic movement consequent on Renaissance. Education should be provided according to the instincts and impulses of the child. Education should not be bookish and learning should be by doing.

Comenius believed that "the proper method of importing knowledge is "to follow nature" which is infallible and would not fail anybody in his advancement. Rousseau as a man of emotional nature, exalted natural instincts and desires over rational behaviour. He was against all inhibitions and restrictions in education His imaginary child Emile was to be educated in contact with nature in pursuance of its laws, away from the Society. Emile would be given negative education which aimed at perfecting the organs that are the instruments of knowledge. According to Rousseau, positive education is intended to shape the mind prematurely and expected the child to behave like an adult. Thus Rousseau brought the child to be the Centre of the educational process and emphasised nature as the educational material and method.

Although there is no specific aim of education according to naturalism, development of the child's natural endowments to the fullness has been emphasised by its protagonists. Some naturalists particularly belonging to the biological school also held present and future happiness of man as the aim of education. McDougall however did not accept this hedonistic view and opined that pleasure and pain are not the goals but by-products of natural activities.

(Ross has considered the aim of education from the perspective of the theory of evolution.) He has vividly mentioned that educational aims derived from the naturalism is founded on the notion of man's evolution from lower forms of life. If the neo-Darwinian view emphasises the selective action of the environment on the living creature along with the struggle for existence and consequent survival of the fittest (the aim of education must be to equip the individual or the nation for that struggle in order to ensure survival.)

If, on the other hand, the neo-Lamarckians are correct in maintaining that evolution to higher forms of life has as its basis the power of living creature to adapt itself, its habits and its bodily structure to the circumstances in which it finds itself, a different conclusion is reached. Thus education is seen as the process of adjustment to environment, it aims at enabling the individual to be in harmony with and well adapted to his surroundings.

Further, some naturalists, notably Bernard Shaw have gone ahead, and held education as man's deliberate effort to accelerate the pace of evolution itself, to achieve racial improvement more quickly than would otherwise.

Theories of Pestalozzi, Froebel and Herbart are based on naturalism which brought about a significant change in education. Modern education owes much to naturalism.

Pragmatism

Pragmatism as school of philosophy has not only been developed in America, but also has reflected the American life-styles, thoughts and ideology. The important doctrines of this philosophy are: man creates his own values and there are no eternal truths. Truths are man-made and a judgment in the process of making are never complete. There is no established system of ideas that will be true for all times to come. All such systems are relative to the situations in which they develop and the persons they satisfy. All the facts are always subject to continuous verification by consequences.

This philosophy was originated from America as a result of the peculiar problems and situations prevalent there. The people who emigrated from England and other European countries had individual liberty, religious freedom and a new pattern of living. They were active and adventurous people. They had to face problems continually and found solutions through experiments and reasoning. Consequently, a philosophy of life was developed there through experiences and not through set theories and established values or traditions. No absolute values and no fixed pattern of life were held by them. They had strong optimism and confidence in shaping evironment according to their own needs and convenience.

There are mainly three forms of pragmatism —*Humanistic Pragmatism* holds those principles and methods as true which best satisfy human needs and promote welfare of mankind. *Experimental pragmatism* conceives of the true as that which can experimentally be verified. *Biological Pragmatism* emphasises the human potentiality for adaptation to the environment and shaping environment according to human needs and desires.

William James, John Dewey, Schiller, and Kilpatrick are the chief exponents of this philosophy. Some of the Pragmatists have alliance with Naturalists and some with Idealists. Even one Pragmatist may have faith in naturalistic methods and idealistic goals.

William James, the foremost Pragmatist regards this philosophy as a middle path or via media between idealism and naturalism. This philosophy is akin to dynamic form of idealism and inclined to naturalism in so far as it emphasises the study of the child and development of his endowed potentialities.

Pragmatism has greatly influenced the modern educational theory as well as practice. William James, John Dewey and Kilpatrick are the outstanding pragmatist educationists. According to them education is not merely the pursuit of knowledge for its own sake. It has its intellectual, moral, aesthetic, religious and vocational aspects, but they are to be regarded as means to satisfy certain human needs. Pragmatists do not believe that education is the dynamic side of philosophy. Rather they hold that philosophy emerges out of educational programmes and practices.

Creation of a new society is the chief aim of education and as such, social education is emphasised by pragmatists. According to pragmatists like Dewey, life is education and the society is the school itself. Philosophy can be applied to education wisely and carefully so that it should contribute to the growth of the society and betterment of the human life.

Pragmatism does not believe in predetermined aims of education. Its exponents do not start with any aim "in the sense of *a priori* scheme of values". They hold that goals are to be arrived at by learners themselves in the light of their own experiences. Their approach to the problem of aims is general, not specific. The child would be placed in such a position in the process of education that he would be able to create values for himself. Like a naturalist, the pragmatist emphasises the needs and interests of the learner and holds that the teacher is required to guide the child's abilities, interests and desires. No readymade goals or values are to be imposed on the educand who should be encouraged to experiment with new values by himself. Thus well-worn teaching maxim "learning by doing" is found to be quite satisfactory to the pragmatist and the project or problem-solving method as well as democratic approach to solution of any problem in life or education are encouraged by him.

Conclusion

Since the aims of education are originated from various philosophies or are determined in the context of different "isms", they take different forms. When sources are different, the products also naturally vary. This has been evident from the above discussion.

Idealism emphasises the exaltation of human personality, spiritualism and self-realisation as the aims of education. Unity in diversity is the keynote of its doctrine. But naturalism perceives the child at the centre of the educational process and nature as the basis of curriculum development and methodology. Thus development of the natural abilities of the child under a free and flexible

atmosphere should be the aim of education in naturalism. Pragmatism is a dynamic, experimental and utilitarian philosophy and as such, it holds the development of a problem-solving, exploratory and practical aptitude, attitude and interests in the learner as the aim of education.

In spite of all these differences and diversities, all these three philosophies are inter-related and sometimes overlapping. That is why, education takes an eclectic approach and a conciliatory view about its various aspects including aims of education. To prepare the child for the present as well as future world where he lives and will live, by developing his natural capacities and also by imparting desired knowledge, skills, values and attitudes should be the aim of education acceptable to all kinds of philosophies—idealism, naturalism and pragmatism etc.

VALUES IN EDUCATION AND STRATEGIES FOR THEIR INCULCATION

Meaning of Values

VALUES ARE closely related with aims of education. We have discussed how aims of education are formulated with reference to philosophies. Values are part and parcel of the philosophy. Hence aims of education are naturally concerned with values. Although education in general is directly concerned with values at a number of points, as Brubacher has mentioned, "Most obvious, of course, are points such as instructional aims, motivation, and marks or grades. To state one's aims of education is at once to state his educational values."

Now the question arises, what is a value? In order to ascertain the values of a society we ought to know something of its religion, philosophy and ideology. The guiding social aims and beliefs which are regarded as important aspects of a culture are also "valued" by the people. These ideas which they think worthwhile are called values. R.M. MacIver in his *The Web of Government* (1947) has used the term "myth" where the term "value" is used. According to him myths are "value-impregnated beliefs and notions that men hold, that they live by or live for". He says that every society is held together by a myth-system and "all social relations are myth-born and myth-sustained". According to MacIver, myths include "the most penetrating philosophies of life, the most profound intimations of religion". . . . Since myth is usually understood as a fictitious story or belief, MacIver has used this term differently, far from normal use. A.K.C. Ottaway in his book *Education and Society* has rightly observed "A myth suggests a popular idea which is not in fact true, and one hesitates to apply this term indiscriminately to the philosophies and religions of mankind. Hence the use here of the word 'values' stands the for ideas men live for"

Thus values include all important religions, beliefs, moral attitudes, philosophies of life, political ideologies etc., which not only help in sustaining the society and its culture, but also any significant change in these aspects bring about corresponding changes in the society and culture. Similarly in individual life, values have occupied an important place and they greatly influence his concepts and disposition. The distinguished authoress Elizabeth B. Hurlock in her outstanding work *Child Development* has said, "values are concepts heavily weighted with emotions. They are concepts of the desirable

which influence the child's selection from available modes, means and ends of action. Because they are primarily subjective, they are stronger predispositions of behaviour than concepts with less heavy emotional weighting are". Every child develops his own concepts of what is desirable to him and pressures are put on him at home and in the peer groups for development of values.

On the whole, values are desirable as well as favourable for the individual and the society promote individual and societal development and well-being. M.T. Ramji has succinctly pointed out, "A value is what is desired or what is sought. Values may be operationally conceived as those guiding principles of life which are conducive to one's physical and mental health as well as to social welfare and adjustment and which are in tune with one's culture".

Kinds of Values

Values are, at the outset, divided into two types: (*i*) subjective or internal and (*ii*) objective or external. That is, some educators hold the view that educational values are internal and subjective. They are biological and psychological in origin. They satisfy the wants and desires of the student. They do not have any intrinsic or inherent worth of their own. Only the student or the teacher "value" them from his point of view and needs, instincts and emotions. Other educators regard educational values as external and objective. They do not believe that they are just internal or private concern of the teacher or the pupil. For example, a carpenter takes some wood and fashions a desk or chair for the class. By giving a shape to wood, a purpose is served or a value is incorporated into it. The educators of the second view, however, believe that personal desire may be an important element of educational value, but they hold that values are independent of such desire.

There are mainly two kinds of values from another point of view "to value". Some values are used to value and others are utilised to evaluate. The same distinction is evident in the values "to prize and to appraise, to esteem and to estimate". The similar difference also appears in "what is desired" and "what is desirable", since whatever is desired by the child, may not be desirable. Brubacher has rightly remarked, "Desires are simple expressions of biological urges and bodily appetites. They become elevated to the level of the desirable only, when after taking other things into account, they have been judged desirable educational values, therefore, cover both likings and intelligent likings".

Values may again be divided into (*i*) Instrumental and (*ii*) intrinsic values. The instrumental values are values which are judged *good for something.* That is, their values are dependent on the consequences or the outcomes. For instance, what subject a child should take up for his studies depends on what career he will take. Students for taking vocation of engineering cannot study the same subjects as the student of law. These subjects suitable or desirable

for a particular vocation may be said to have possessed instrumental values for the same.

On the other hand, intrinsic values are interest in the objects, not imposed or applied by outside agencies. They are judged good not for something else, but are good in and of themselves. They are not accidental, but are self-contained and normal. Taking an example of desks, it may be pointed out that they have specific functions in providing the students with space for writing, keeping books, drawing designs on the same. This specific function or value of desks may be called intrinsic or objective. However, some values may be instrumental as well as intrinsic simultaneously. That is, a school desk might also be used by the teacher for keeping a blackboard or for himself occasionally sitting on it. In this way a desk could be used intrinsically as well as instrumentally. Thus some objects can have two kinds of values.

Lastly, values are of various kinds named according to their specifications. There are aesthetic values in connection with arts, dancing, painting, dramatisation, music etc., spiritual values concerning spirit as opposed to matter, divine matters and soul, moral values relating to ethics and social values concerning society and its well-being.

The Need for Inculcation of Values

The main function of education is the development of an all-round and well balanced personality of the students. But now a days more emphasis is unduly laid on knowledge-based and information-oriented education which takes care of only the intellectual development of the child. Consequently, the other aspects of their personality like physical, emotional, social and spiritual, are not properly developed by providing for the growth of attitudes, habits, values, skills and interests among the pupils.

Our country is undergoing radical social changes. So the students who are the future citizens have to be trained to respond to and adjust with these social changes satisfactorily by equipping them with desirable skills and values. The modern India has been committed to the guiding principles of socialism, secularism, democracy, national integration and so on. These guiding principles should be emphasised in the educational system and suitable values are to be inculcated in the pupils for promoting equality, social justice, national cohesion and democratic citizenship. With these aims in view, radical reforms in the present lop-sided education are to be introduced and all attempts need be made for developing well-integrated personalities of our individuals. Hence the need for inculcating desirable values is felt more important than teaching many subjects or more knowledge at present.

Modern age of science and technology has created certain evils like industrialism, mechanism, materialism. In spite of spectacular achievements in science, man is not happy and contented. Violence,

frustration, immorality, self-centredness, egoism are rampant everywhere. Powerful tools of destruction like atom bombs, hydrogen bombs are in the possession of mankind. The world has already experienced the horrors of modern wars during the World Wars I and II. It has been the victim of passions and evils like violence, jealousy, national superiority, and arrogance. That is why, in spite of wonderful scientific achievements, the world is a place of violence, gloom and unease. In the midst of material prosperity, a large section of the humanity is under the grip of poverty, immorality and corruption. Thus man has been the monarch of the entire world and aspirant of controlling the whole universe, but he is still the slave of many undesirable passions and tied to his own place, region or country.

Such unsatisfactory situations have arisen due to crises of values and character. There is no harmony between the inner and outer self, between the man and between one place and another. Everywhere there is a feeling of emptiness, dreariness and meaninglessness. Hence the modern poet T.S. Eliot has called this world "Waste Land" where men are spiritually dead in the midst of unparalleled material progress and miraculous scientific achievements Now the questions arise: what is the remedy of all these ills? How can international peace and harmony be promoted? How can mankind live in unity amid diversities? How can social justice and fellow-feeling be ensured in the modern world? How can mankind carve out for itself a preferred future of peace and prosperity?

Inculcation of desirable values in the pupils is felt essential for finding out answers to the above problems. Mankind has ample choices. But the future of the human society depends on the judgment of choices or sense of values. Man may make choice either with reference to his own personal satisfaction or in a spirit of community service and common wellbeing. The Kothari Commission has rightly observed, "The expanding knowledge and the growing power which it places at the disposal of modern society must, therefore, be combined with the strengthening and deepening of the sense of social responsibility and a keener appreciation of moral and spiritual values".

Attempts for Value-Oriented Education after Independence

The Indian Education Commission, 1964-66 have also added that while a combination of ignorance with goodness may be futile, that of knowledge with a lack of essential values may be dangerous. The weakening of social and moral values in the younger generation is creating many serious social and ethical conflicts in Western societies and there is already a desire among some great Western thinkers to balance the knowledge and the skills which science and technology bring with the values and insights associated with ethics and religion at its best, viz., a search for the knowledge of the self, of the meaning of life, of the relationship of man to other human beings and to the ultimate reality. The Commission have rightly suggested,

"In the situation that is developing, it is equally important for us to give a proper value-orientation to our educational system".

Hence after Independence, continual attempts have been made for inculcation of right values in the students at different stages of education. The University Education Commission, 1948 considered both philosophical as well as practical aspects of values and made certain valuable proposals for reforms in this respect. In 1959 the Central Advisory Board of Education appointed a special Committee on Religious and Moral Instruction (the Sri Prakasa Committee) which suggested a large number of measures for inculcating moral and spiritual values in the pupils. But satisfactory progress could not be made and the Kothari Commission felt it necessary as well as urgent to adopt active measures to give value orientation to education.

In the attempt to inculcate values through education, the Kothari Commission suggested for drawing freely upon our own heritage as well as other's of the world. This can lead to the new outlook suitable to a modern society and can prepare the pupils for willing acceptance of life with all its joys and sorrows, its challenges and triumphs. We should also be inspired by the ideology and activities of Mahatma Gandhi and others in our endeavours for social service and social justice. We should also draw strength and inspiration from the World Revolutions and various Eastern and Western cultures.

The National Conference on Minimum Curriculum standards for primary stage organised by the NCERT in July, 1970 emphasised the importance of inculcating in pupils' moral and spiritual values which form a part of our culture viz., honesty, kindness, charity, tolerance, courtesy, compassion and sympathy. The National Seminar on Primary and Work-oriented Education organised by the NCERT in November, 1970 in the context of International Education Year recognised the relevance and importance of the Gandhian values in reforming education. The Seminar, therefore, recommended the following Gandhian values for inculcation at the primary stage: (a) dignity of manual labour, (b) a sense of social awareness and responsibility, (c) respect for other religions, (d) fearlessness, (e) truthfulness, (f) non-violence, (g) purity, (h) service, and (i) peacefulness.

Dr M.T. Ramji in his book *Value-oriented School Education* has mentioned that in the context of modern India which is moving towards industrialisation and technology and democracy based on social justice, secularism and national integration, we need, education which is based on spiritual, moral and social values. According to him the important spiritual, moral and social values which form part of the Indian cultural heritage are (1) Courage, (2) Truth, (3) Universal Love, (4) Respect for all religions, (5) Dignity of manual work, (6) Service, (7) Purity, (8) Courtesy, (9) Peace, and (10) Joy. These values are to be taught in the primary and secondary schools and it is imperative on the part of teachers and teacher educators to

understand the school situations and potentialities of school activities in promoting the values in the schools.

In a paper entitled "Education in the Fifth Five-Year Plan, 1974-79" brought out by the Ministry of Education and Social Welfare, Government of India (1972) it is pointed out, "Perhaps the most significant need of the hour is to transform the educational system with a view to cultivating the basic values of humanism, democracy, socialism and secularism; . . ." The teachers, the teacher educators, the educational workers, and the administrators should try their best to promote value-oriented education in the schools. Adequate awareness is to be generated among the adults through various mass media and organisations. The schools can play an important role in inculcating the desirable values in the pupils through effective organisation of different curricular and co-curricular programmes. This should be the joint responsibility of all teachers and not the assigned duty of one or two teachers.

School Programmes for Inculcation of Values

Inculcation of the desirable social, spiritual and moral values is not a matter of imparting knowledge alone. Suitable skills and attitudes are to be developed through both curricular and cocurricular programmes. The pupils ought to appreciate these values and reflect them in their conduct and behaviour in and outside the school. A number of school programmes should be organised with care, enthusiasm and imagination, so that they would be effective for promotion of values among the pupils. Some of them along with their potentialities are being discussed as follows in the line of the discussions made by Ramji.

Community Prayer or Prarthana Sabha

Although community prayer called *Prarthana Sabha* is organised in many schools, they do not have satisfactory impact on pupils and teachers. But it should be organised with passionate zeal, sincerity and freedom and inspiring prayer songs may be recited both by the teachers and the taught. They may sing in chorus a universal prayer for world peace.

Besides, after the recitation of prayer songs, important news of the school, village, state and country are announced by the pupils who are enlightened with the relevant and useful messages. By this activity, not only important news is disseminated among the pupils, but also civic and moral values are made clear.

Community prayer should be held in the mother-tongue in a proper, calm atmosphere and in a disciplined manner. Passages from the ancient texts may be recited with correct pronunciation and understanding.

Health and Cleanliness Programmes

After the morning prayer or *Prarthana Sabha*, health and cleanliness

activities popularly called 'Safai' may be organised regularly. The teacher or under his guidance one "health minister" (*Swasthya Mantri*) should check up or inspect the pupils' neatness in his class. He should ask the pupils the clean and the dirty parts of their body if any and if possible help pupils in doing the work properly. The teacher should also see that the pupils are keeping their bodies, dresses, other belongings and environment neat and clean. Ramji has also suggested the following programmes:

(1) A school/class picnic should be organised once in a month and utilise the occasion to explain to the pupils the need to eat good food and form good food habits.

(2) The pupils may be acquainted with the principles of healthy and hygienic living specially where there is spread of diseases.

(3) They may be taught how to drink clear water and keep the water container and tumblers neat and clean.

(4) They may be taken on excursions to local walls, ponds etc., especially in rural areas in order to enable them to understand the need for disinfecting and purifying water.

(5) A small Health Corner in the school may be arranged where the students without the practices of personal cleanliness can be trained and oriented in the health living.

(6) A First Aid Box may be kept in a convenient place where necessary equipment may be kept and health charts be displayed.

(7) Physical exercises like drill running, games and sports including breathing exercises and *Asans* may be practised regularly.

(8) Children may be asked to clean their rooms, furniture, maps, charts, urinals, latrines, bathrooms, etc., under the leadership of the health minister.

Teaching-Learning Situations

After the above programme, pupils should come to the classes in a disciplined manner and be ready for participating in the teaching-learning process. The pupils should be encouraged to make queries, speak boldly and respond to the questions clearly. The teacher should be gentle and courteous himself and try to maintain the democratic atmosphere of cooperation, mutual understanding and affection in the class/school.

In course of teaching subjects like social studies, languages, the teacher should emphasise ideas concerning unity of all religions, harmony among communities, national integration, citizenship etc. In this context, dramatisation and chorus recitations will have desirable effects.

Production and Craft Programmes

Socially Useful Productive Work (SUPW) has been an integral part of the new school curriculum. Hence productive and useful craft

programmes should be implemented in the school with intelligent planning, imagination and resourcefulness. The pupils should understand the importance of such programmes and the need for working cooperatively. These activities should be related to the basic needs of life like food, clothing, shelter, health and recreation. The details of the SUPW have been given in the syllabus and need not be repeated here.

Training in Citizenship

The pupils should be provided with effective training in citizenship with adequate practice in cooperative living, giving leadership and other civic virtues. The following suggestions may be taken into consideration in organising such programmes.

(1) The school assembly should be organised regularly in an atmosphere of freedom, peace and courtesy. To salute the National Flag properly, to sing the National Anthem rightly and to organise the school assembly and other meetings with discipline and decorum are fundamental to this programme.

(.) The pupils should be trained in self-government by organising Student Councils, Discipline Committees and so on by holding elections democratically and taking responsibilities with adequate knowledge and skills.

(3) Mock Parliaments and debates should be organised on local topics or burning state/national problems on the model of the State Assembly/Parliament. Even a real school Parliament may be set up for training the young citizens in actual conditions.

(4) Cooperative societies may be organised in schools. Particularly, the pupils should be involved in these organisations and their supplies like books and stationeries should be given preference over other materials.

(5) Excursions to the places of historic, cultural and religious importance should be organised for entrusting responsibilities of different items of work to different groups.

(6) The pupils may be taken on field trips to panchayats, panchayat samities, municipalities, corporations and other public offices in order to enable them to study and know about their structure and actual functioning.

(7) National festivals like Republic Day, and Independence Day should be properly celebrated and students should be given suitable responsibilities.

(8) Birth days of the local as well as national patriots, social workers, writers and artists should be celebrated in the schools focussing the pupils' attention on their services and contributions to local and national development.

(9) Pen-friendship clubs should be organised on inter-district and inter-state basis for enabling the pupils to know social, economic and

cultural life of different places and for promoting mutual amity and friendship.

Cultural and Recreational Activities

Adequate facilities should be provided to budding artists, dramatists, musicians, poets and dancers in the various school programmes for displaying their talents. This will encourage them to develop their skills and interests. The following occasions may be utilised for the purpose.

(1) The School Annual Day, prize-distribution ceremony, school festivals like *Ganesh* and *Sarswatipuja,* national festivals like Independence Day, and Republic Day should be celebrated involving pupils to a great extent. Variety entertainment programmes, dramas, one-act plays on national theme or historical episodes may be enacted on the occasions.

(2) Dramas, folk dances, folk music, recitations relating to the unity of our heritage, patriotic anecdotes, religious toleration etc., may occasionally be organised to promote desired values among the pupils and teachers.

(3) Art exhibitions, musical performances, literary displays may also be organised on national integration, secularism, dignity of labour etc.

(4) The pupils should be organised to participate in hobbies, games, sports, physical and breathing exercises regularly.

(5) Intra as well as inter-school competitions should be held in music, literature, dance, drama, sports and games.

Social Service Programme

Social service activities not only contribute to social well-being, but also promote social belongingness, social service and social cohesion. These activities should be organised according to local convenience and related to social needs and occasions. A few of such activities are suggested as follows:

(1) Literacy centres should be organised in the villages and slum areas of the towns and cities by students of higher classes of the secondary schools.

(2) On occasions of local fairs and festivals activities like traffic control, drinking water supply, cleanliness drive etc., may be taken up by secondary school students.

(3) During census, elections and natural calamities students should be encouraged to render voluntary services.

(4) Information centres and library services may be provided by school children for dissemination of usefull news and knowledge.

(5) Minor construction works in and outside the school viz, putting up link roads, building houses, laying out gardens, making fences, digging tanks etc., may be undertaken by pupils under the teachers' leadership.

These activities are merely suggestive and not exhaustive. Teachers should organise these activities according to social conditions and needs, facilities and equipment available in the school. This programme also should not be taken as the responsibility of one or a few teachers. It is the joint responsibility of all concerned. The teacher's personality and his activities, his amiable behaviour, leadership, inspiring words, cooperative attitude, sincerity of purpose and social involvement will influence pupils favourably and enable them to go ahead in the field of community service and citizenship training.

At present it is felt essential as well as imperative on the part of the school to provide pupils with all kinds of facilities for gaining learning experiences not only in the intellectual and physical areas, but also in the moral, social, emotional and aesthetic aspects, so that the citizens of tomorrow develop all-round personalities. The social, moral and spiritual values can be inculcated in the pupils who will be able to discharge their duties and responsibilities as the able architects of our national destiny.

THE SOCIETY AND EDUCATION

Society and Community

SCCIETY IS an organisation where people live togther. Community is also used as a synoymous term of society. But there is a shuttle difference between them depending on the type and degree of organisation in the group and the extent to which the people are conscious of their social mode of life. However, both have something in common such as geographic territory and a spirit of belonging-ness.

'A society' denotes a particular type of organisation, whereas "a community" means a general kind of the same. A society refers to a definite group of people living in a geographical territory and a community also means the same. Then is there any difference between the two? In ordinary sense there is no difference. But in deeper sense there is. What is the difference? According to Ottaway "A community is everybody, adult and children, social and non-social persons, living in a certain territory where all share a mode of life, but not all are conscious of its organisation or purpose. A society is a kind of community (or a part of a community) whose members have become socially conscious of their mode of life, and are united by a common set of aims and values".

In this sense, children are members of the community, but cannot be said to be members of the society until they are conscious of the way, their society functions and of their rights and responsibilities as its full members. They are therefore potential members of the society and are on the way of preparation for its membership. Children may be called as "the non-social community" and not the anti-social one.

A society is never static; it is dynamic always changing. It is a collection of people who have their values and needs, likes and dis-likes, hopes and aspirations. There is a feeling of belongingness, cohesion and involvement among the members of a society and it depends on the extent to which the members are socially conscious and emotionally organised. Every society has its own techniques and methods of preparing their children for its membership.

Growth of a Society

Individuals preceded society. In the pre-social state they were free and independent. When subsequently they formed a society, they had to sacrifice some of their former freedom. But it was a free act and

a voluntary compact. Thus society emerged out of a contract, its terms can be amended or even abrogated at the will of its members. A society also changes its shape, its life-style and ethos, value-system and philosophy according to actions and aspirations of its members.

Another view which is of a greater possibility or feasibility regarding formation of the society is the emphasis on communication not on contract. The bond of cohesion or belongingness is felt largely due to communication among the individuals. It is strengthened by the emotional unity and mutual sharing of purposes. Brubacher has aptly said "No communication and community". According to this view, "society is predicated on a meeting of minds—a basic requirement in any social contract; yet the theory makes no commitment to the initial state of the individual or the society first formed".[2] Communication promotes a real meeting of minds which facilitates social consciousness. It is therefore said that society not only takes its character from communication, but individuals become particular kinds of persons from what they share in communication. Society is therefore man-made and the individual feels at home in his own society.

Further society not only exists in communication, but it continues to exist by communication. The knowledge, attitudes, interests, aspirations etc. , of the individual are transmitted from one generation to another only through communication. Of course the communication media of one time or age differ from that of another. But without communication a society cannot perpetuate itself.

Relation of Education with Society

Whether a society is formed through contract or communication, education plays its significant role in preservation and transmission of social values. The process through which they are transmitted is educational and the process through which people are brought up and made conscious of their rights and duties is social. And as such both the educational and social processes are closely related and often seem to be same. A non social child becomes social through an educational process and therefore education is called a social process. Here education does not mean only formal instruction in schools or colleges, but also informal as well. The informal education is imparted through various groups and institutions like family, church, club and mass media like radio, television, newspapers. It is one of the tasks of education to prepare children for full membership of the society. Brubacher has therefore rightly said that "it is probably not extravagant to claim that education is primarily a social process and that the social process constitutes one of the main dimensions of any philosophy of education".[3]

Education aims at developing the personality of the child and preparing him for membership of the society. This dual function of education corresponds to the double role a person has to play in life, both as an individual and as a member of the society. Besides

these two major roles, an individual has also to play many other minor roles as a member of various groups, associations or communities. In playing these roles an individual continues or achieve full membership of the wider society which includes them all. The development of the child is thought of in relation to his society. The individual cannot grow up isolated from his social groups. But at the same time he develops a unique personality of his own by means of interaction between himself and his social or physical environment.

Education is concerned with the development of the child's personality which comprises physical, mental, emotional and spiritual characteristics of a person. It has been discussed above that one's personality is only developed through interaction of an individual with his social and physical environment. Furthermore an individual does not come to this world with a *tabula rasa* or blank state, but with several inborn qualities of his body, mind and soul. Thus the growth of one's personality depends partly on environmental and partly on hereditary factors. The most important part of this environment is the human environment consisting of other persons of various age-groups and mental as well as physical dispositions. These individuals are all around him and influence him during his period of growth and development.

In this context it may be mentioned that sociology as a separate discipline of social science, is the study of society and sociology of education may be defined as a study of the relation between education and society. It is thus concerned with educational aims, curricula, methods, organisation, administration, supervision and evaluation, in relation to the economic, political, religious, social and cultural forces of the society in which they function.

Society is full of educators all carrying on the process of education deliberately and consciously. All members of the society either adults or the young are subjected to various educative influences. Yet all these influences are not of equal degree or value. Some are harmful and some are favourable to the development of personality. For example television or films may show violence or rowdyism which goes against some educational objectives. Such harmful influences are called miseducation or bad education.

Similarly, individuals learn a great deal unconsciously. Particularly, many social habits and living are learnt by unconscious imitation of other's behaviour. Without being aware of influences, individuals are instilled with new attitudes, beliefs and life-styles. The results of such learning may be conscious whereas the means of learning are unconscious.

Social Determinants of Education

Since education depends on the total way of life of a society, it has to be different in different kinds of society. Not only education of one society will be different from another, but also each

society has its own ideals, values, great men and women for the pupils to emulate, so that the development of personality will also vary from one society to another.

Even in a given society education provided in a particular time will be different from that of the another. The cause of social and educational changes are a matter of social dynamics which consists of issues and forces. Although it is said that education is one of the causes of social change, the opposite view that educational change tends to follow rather than initiate social changes is more true. Ideas of change originate in the minds of men, especially of a few exceptional men like pioneers, social reformers, statesmen and educationists who are ahead of their time.

There are invariably a large number of variables interacting together or one with the other. Education has to play an important role in the social change. But that role is secondary, not primary and is only a technique consciously used with definite aims and objectives. The people who provide education are at the helm of affairs or with the legal or moral authority and are called social forces. In a totalitarain country education is geared to achieve specific objectives and in a democracy its aims at different achievements. In the former case the methods followed may be compulsory and violent whereas in the latter they are permissive and free.

Social structure is the network of social institutions within which personal relationships take place. Education is the process of preparing people to fit into a complex social structure and to play specific social roles. Children have to learn not only for being good citizens, but also for being parents, school teachers, statesmen or shopkeepers. Not only they should be aware of their rights and duties, but also prepared for changing the social mores when felt desirable. The need for any change in the society is reflected in the educational system. Educational institutions and other organisations are interrelated with the rest of the social structure.

Education works for maintenance as well as renewal of the social structure. In an industrial society the educational system tries to adopt itself more and more for meeting the demands for recruitment and training for the whole range of a complex occupational hierarchy. An advanced technological society demands skilled manpower at all levels. Hence the search for talent, need for exploring resources, and ensuring equality of educational opportunity.

Social interaction is any relation between persons and groups which changes the behaviour of participants and promotes exchange of ideas and experiences. It is by social interaction children become conscious of their rights and responsibilities. Social interaction may be an educational process for effecting changes in the desired direction. Group-dynamics is closely related with social interaction and concerned with sociology as well as psychology.

As has already been discussed earlier, interaction mostly depends on the means of communication such as press, cinema, radio, TV. Such mass media are also known as social techniques for influencing and modifying behaviour of people. These are means of education and socialisation and they bring about awakening, cohesion and spirit of belongingness among the members of a society.

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THE SOCIAL IMPACT ON EDUCATION

Education Follows Social Change

ALL HUMAN beings are primarily motivated by the desire to satisfy their needs. These needs may be selfish, altruistic, physical, mental, emotional or spiritual. When the social forces demand the satisfaction of their needs in some form or other, government or authorities have to fulfil their demand. In the process of satisfying the needs, social or cultural change takes place. Consequent on such changes, new needs are met, new techniques arise, value changes and thus a cycle of continuous interaction and feed-back is at work.

Educational change tends to follow social change. As the nature of society changes through the interplay of social needs, techniques and values, education has to change in response to this social conditions, mores, milieus etc., which are reflected in education. Thus education is geared to the social needs, influenced by social changes and coloured by social conditions and values.

The school, as an agency of education is immensely influenced by the social forces around it. It works as a micro-society and its contributions to the society are determined not only by relevance of its curriculum to social problems, but also by realisation of social objectives in its programmes and practices. Any kind of social change and innovation brings about corresponding change in education. For example, as radio became a part of the social life and culture, not only its industry developed, and more teachnicians were trained, but also school broadcasting was becoming popular and radio had been a means or medium of non-formal and informal education providing information and entertainment through many other programmes.

That education follows social change and takes shape after the social needs and conditions is true in all societies. We can take the instance of our country at first and then some other country to verify the truth of this statement. The long panorama of Indian history shows that through thousands of years many kinds of educational systems have been evolved.

Indian Society and Education

In the early Vedic period, the teacher called Guru instructed a small number of disciples (Antevasis). As the then Indian society was religious in character and its culture was based on the service, sacrifice, truth and self-abnegation, education was characterised by

religious ceremonies, offering prayers and sacrifices, memorising Vedic hymns and observing a strict code of conduct according to the rules of celebacy (Brahmacharya). In the post-Vedic period, Brahmanic system of education was in vogue and was also of religious nature. Education was mainly imparted to the disciples in the Ashrams where Guru taught them various ancient literature and religious rituals.

The Buddhist system came into being when in India Buddhism was in ascendancy. Education was based on Buddhist scriptures and rigorous code of conduct. Maths or monasteries were the centres of learning, monks were teachers and disciples were their students. Later on due to popularity of Buddhist education in and outside the country, centres of higher education grew up in big monasteries and Vihars which resembled residential universities of today. Nalanda, Takshasila, Uddantpur, Lalit Bihar and so on were the world-famous organisations of higher studies. Education was rich in content and included physical, moral, intellectual and spiritual knowledge. The overall emphasis was on spiritual than on mundane education.

During the mediaeval period due to Muslim conquests and rule, a dark age set in Indian education. The lofty ideals and broader vision of life were replaced by narrow ideas and sectarian controversies. The study of the prayers from Quran and associated rituals formed the content of education. Maktabas and madrassahs were established for imparting Muslim education. However, in Mughal period different sciences and arts, literature and ethics were developed due to encouragement given by liberal emperors like Akbar and Shahjahan. although some fanatics like Aurangzeb created problems in the field of education and culture.

The mediaeval education was basically religious in character and emphasized personal relations between teachers and pupils. It was individual rather than mass education.

During the British period the seats of Sanskrit, Arabic and Urdu learning and other indigenous institutions were adversely affected due to public support. The Pathasalas, Tols, Maktabas and Madrassahs with the private and social support imparted only religious education and 3 R's.

Due to some social forces working on the earlier East India Company, the Calcutta Madrassaha was established in 1781 and Banaras Sanskrit College in 1792. As a result of the influence of some educationists in England, a clause was inserted in the East India Company of 1813 that made it obligatory on the Governor-General to invest not less than a lakh of rupees for educational purposes. But this money was mostly spent on the learning of Sanskrit and Arabic.

In the beginning of the 19th century, a few social forces and exceptional persons like Raja Ram Mohan Roy demanded for Western education, as a result of which a college at Calcutta was

founded and subsequently merged with the Presidency College in 1855. Another social force was the Christian missionaries who made their settlement in different parts of the country, helped expanding education and printed books in local languages. They also encouraged English education and women's education.

Without going to the details of the social impact on education during the British period, we may now come to the post-Independence period when several committees and commissions were appointed to suggest measures for making education relevant and meaningful to the social conditions and requirements. The Kothari Commission observed that there was a need to transform education so as to relate it to the life, needs and aspirations of the people, and to make it an instrument of social change. For this purpose, attempts were made to make the school curriculum related to productivity, social justice, national integration, modernisation of the society and cultivation of moral and spiritual values. This was felt essential due to the prevailing social conditions where value-system faced a crisis, unemployment was rampant and social disharmony and disorder were in the offing.

The NCERT framed a syllabus for the new pattern of education popularly known as $10+2+3$ where Science and Mathematics formed an integral part of school education for enabling students to participate in the changing society effectively. Work education was a central feature at all levels for preparing pupils to actively participate in the productive processes and discharge social responsibility. In order to promote social harmony and national integration, three-language formula was adopted and development of aesthetic sense and character-building was emphasized.

Again, when Janata government came to power after a period of Emergency, although attempts were made to review the NCERT syllabus, the basic features were retained. Only there were some changes in the emphasis and nomenclature. A review of the present position of the system of education reveals that it is still predominantly bookish in character and generally irrelevant to the needs of the society. During the national movement for freedom the National Education system as conceived by our leaders like Gandhiji had its genesis in work education. Gandhiji believed that education based on socially useful productive work would be an instrument for social transformation and personality development.

Similarly, in order to eradicate illiteracy from the society it was found that existing system of school education and the adult education programme cannot be adequate. Hence National Adult Education Programme was inaugurated in October, 1978 for imparting non-formal education to crores of illiterate adults in an efficient and phased manner. With a view to removing blemishes from the face of India, the greatest democracy of the world, non-formal education has to supplement the formal education.

During these recent years it has been realised throughout the

world that education in order to be effective as well as efficient, has to utilise all the modern means, methods and media. Thus educational technology is expected to bring about qualitative and quantitative improvement of education at all levels. That is why, Government of India with assistance from UNESCO and UNDP set up a unit in the Ministry of Education, a Centre in the NCERT and Cells in various States for Educational Technology during nineteen seventees. The successful implementation of the SITE Project in the six states of India particularly in the field of education during the year 1975-76 was a unique achievement and has proved the capability of educational technology for making education effective and efficient.

The British Society and Education

In the English educational system Grammar Schools and Public Schools were citadels of aristocracy, affluency and social prestige. In spite of England's strong commitment to democracy the English people maintained these institutions which were promoting class distinctions and emotional barriers among the people. The Labour Party unlike Conservative Party has always been working for the socially deprived, economically handicapped and educationally backward people. It advocated for setting up Comprehensive Schools either in new places or converting Grammar Schools for bringing about social cohesion and economic prosperity of the poor classes. Comprehensive Schools were opposed by organised groups of parents and teachers with vested interests and conservative attitude and pressure was brought to bear on Local Education Authorities to change their plans for establishing such schools. The status and prestige-conscious social groups fought against this move in favour of Grammar Schools. The controversy was between those who supported the exclusiveness of the Grammar Schools and others who did not like to perpetuate such undesirable social distinction. The demand for Comprehensive Schools came as a response to socio-economic needs and the growth of political ideas concerning democracy. This educational change also resulted from changes in the social structure of the country. Ottaway has therefore said, "To the extent that the educational system reflects the social system will still need a more comprehensive society before we have Comprehensive Schools. Yet the two changes are going on together and the development of new forms of education both reflects and influences the conflict of social forces" (1962 p. 56).

An example of the social impact on education in England was its project on Educational Priority Areas which followed the recommendation of the Plowden Committee. This was a kind of community education development project that aimed at promoting social unity and making up the deficiencies of the people in particular areas. It fostered such innovations as community schools, pre-school experiment and new approaches in adult education. The Plowden Report on "Children and their Primary schools" defined community schools as "Open beyond the ordinary school hours for use of children, their

parents, and exceptionally, for other members of the community"
(1967 pp. 7-8).

Another educational innovation emerged out of social commitment
was the Open University which stands for democratisation and
socialization of education. With a view to extending higher education
to the thousands of individuals deprived from such facility, this idea
of the University of the Air was launched by Mr Harold Wilson, the
then leader of the Opposition in the Labour Party. Under heavy
socio-political pressure the OU was granted Royal Charter on the 1st
June, 1968 and the Secretary of State for Education called it "one of
the most important educational developments of recent years". This
succeeded not only in preventing mad rush of students to the conven-
tional universities, but also checked indiscipline, lawlessness and
hooliganism which threatened the smooth· working of these universi-
ties. Various mass media were combined with printed materials,
correspondence texts and tutorials for effective learning of the students
of the OU. Many people who are capable of attaining excellence and
aspiring to improve their qualification, but have not been able to
pursue higher education for one reason or the other, use the opportu-
nity provided by the OU. It is a blessing to thousands of house-
wives, industrial workers and employees of various Government and
non-Government firms.

Thoughts at International Level

Lastly, we may conclude this discussion by quoting some thoughts
given at the international level from the well-known document
'*Learning To Be*'. "The correlation and inter-action between society
and education are so complex that simplified explanations cannot
possibly give an adequate account of them. This remark is valid for
the tasks which education assigns to society and society to education
reciprocally and also for statements concerning the objectives to which
such tasks ·are designed to lead" (1973 p. 57). Describing education
as an image of society, this UNESCO report has added that education
being a sub-system of society, necessarily reflects the main features
of that society. It would be vain to hope for a rational human
education in an unjust society. A bureaucratic system, habitually
estranged from life, finds it hard to entertain the idea that schools
are made for children, instead of children being made for schools.
Regimes based on authority from the top and obedience from
the bottom cannot develop an education for freedom. Furthermore
the International Commission has observed, "Pressure is being
brought to bear to review educational structures and content, so that
they become able to contribute more or less directly to social change.
This is certainly possible provided that we have a clear image of
society in light of which educational objectives may be formulated.
We should like to see wider acceptance of this dynamic attitude"
(1973 p. 60).

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THE IMPACT OF POLITICAL SYSTEM ON EDUCATION

LIKE SOCIETY, political system of a country influences its education to a very great extent. Political system is mostly represented by state and its powerful agency Government. It is an effective as well as a well-organised part of the society and an association of associations and of paramount importance. State is not imaginary and abstract. It is a concrete and tangible entity of a people living in a particular territory and having a sovereign government. As the contribution of the state towards working of the society in all its aspects is remarkable, its influence on education is bound to be considerable.

Inter-relationship between Education and Political System

Every society has its problems and state makes endeavours to solve these problems through its well-organised and potential agency—government. Education being an effective instrument of social maintenance as well as transformation, the state cannot but utilise it in discharging obligatory or constitutional and moral responsibilities. The school as an agency of education is required to function differently in different societies. Kalil J. Gezi in his work, *Education in Comparative and International Perspectives* has, therefore, observed, "Whether in democratic or communist societies, the school has been used to help children develop the citizenship qualities required in each society".[1] while American schools, for instance, strive to make the student aware of the capitalist and democratic system, Soviet schools attempt to develop the socialist character of youth in order for them to believe and behave as good member of a communist society. Thus political socialisation or indoctrination has been an important function of the school.

Educators in general have been in favour of isolating politics from education. Even the politicians themselves and the management or school boards support admonishing teachers to keep them aloof from politics. But gradually in many professional meetings it is argued that teachers ought to take active part in politics because education and society are interwoven and interrelated. Even current evidences show that educators are increasingly becoming aware to put more pressure on political forces to provide adequately for the growing needs of educational institutions and themselves.

Now we should consider this problem in its true perspective against a historical background both in the East and West. For this,

we may glance over the long political panorama in relation to education.

Historical Background

During the pre-Christian era when the Greek city-states were at the zenith of their prosperity, education was aiming at preparing students for citizenship and enabling the youth in successfully participating in the state-craft. In Sparta education was controlled by State and every individual had to get military training for the defence of Sparta. Physical excellence was the main criterion for success of education and defence was the most important function of the state.

On the other hand in another neighbouring city-state Athens, hereditary aristocracy was in vogue, but subsequently, domocracy was established and educational system underwent drastic change in response to the change in Government. There was emphasis on moral and civic training. It was also believed that civic and moral virtues could be developed through suitable education. In Athens, influence of Sophists and their philosophy was significant and they promoted the growth of individualism in education. Plato, however, emphasised the idea of good synthesis between the individual and society. He imagined the existence of an ideal state under a philosopher king. Aristotle also laid stress on preparation of individuals for better citizenship and advocated that state should be the proper authority and not the private individuals or bodies. .

An English pundit Locke viewed the human mind as *tabula rasa*, a clean slate to be written by the state according to its needs and objectives. The renaissance generated intellectual awareness about human powers and confidence and political consciousness about his rights and responsibilities. The former class education gave way to mass education and education was regarded as a potential means of political awakening and revival.

Under Nazism in Germany and Fascism in Italy education was fully controlled by the state. Nazi and Fascist governments were giving priority on physical education and development of narrow nationalism. The individuals were asked to obey the dictates of the government without questioning the rationale and truth of the same. Education was utilised as an instrument of indoctrination and for preparing blind followers of political leaders.

In the 20th century prominent place was given to democracy and there was increasing realisation of the importance of universalisation of education in all democratic states like USA, UK, France, Switzerland, Sweden, Denmark and so on. Woodrow Wilson says, "Education is the proper office of the state for two reasons, both of which come within the principles we have been discussing. Popular education is necessary for the preservation of those conditions of freedom, political and social which are indispensable to free individual development. And, in the second place, no instrumentality less universal in

its power and authority than Government can secure popular education".

In democratic set up there may be central authority in education, but actual administration must be in the hands of the local bodies. Under totalitarian system, education is controlled by the Government and any content or course of studies is prescribed or proscribed by the regimented authority. In the former system there is immense amount of freedom, initiative and resourcefulness in education and there are different patterns of education to suit the individual needs and abilities. On the other hand in the latter system, education is stereotyped, uniform and rigid, without giving free play of individual's likes and dislikes.

In this context, the initiative taken by Labour Party and its government for establishing Open University for promotion of higher education among the socially deprived persons and comprehensive schools for removing social barriers in the UK may be taken as examples of the democratic policy of freedom, flexibility and fair play. In several democracies of the West particularly in England, Local Education Authorities have been given free hand in the management and supervision and students in their participation and administration. This shows that education has been geared to the needs of the government and moulded by the principles of the prevailing political philosophy.

In the East, particularly in the ancient India education was held in high esteem and even the kings and emperors were paying due respect to the teachers and learned hermits. There was no political interference and control over education and teachers had full freedom over their duties and functions. Guru was even regarded as a source of inspiration and enlightenment and all complex as well as complicated problems were referred to him for suggestions and advice. Thus in the ancient India instead of politics influencing education, it was vice versa. The political system could manage, but not control education. But in the mediaeval India due to alien conquest and rule, such freedom and flexibility were curtailed and education was used as an axe to grind the political purposes. The Mughal and Muslim emperors did not take upon themselves the responsibility of spreading education and through that bringing about desirable social changes. That is social evils raised their ugly heads and education was not utilised to curb the malevolent growth. Although some religious saints tried their hands, their efforts were not adequate and rather superstitious and blind rituals came into vogue.

Although the East India Company in the beginning did not consider its responsibility to spread education since 1813 it took some interest in the matter. Throughout the Company's regime, education failed to accept the challenge of the time. After the Mutiny of 1857 consequent on the transfer of authority to Crown the Queen in her Proclamation declared her Government's intention

to take the people of India on the path of progress. But unfortunately the then government also followed a policy of *laissez faire in so* far as the society was concerned and as such education was not tuned to bring about necessary changes. However, through the efforts of missionaries and other non-government agencies, expansion of education was evident, of course at a slow speed. Subsequently, government realised its responsibility of spreading modern education, as a result of which indigenous education suffered a slow death. In fine, education could not spread adequately nor could tune to the needs and aspirations of the society.

After Independence there was unprecedented expansion of education at all levels and attempts were made for bringing about qualitative improvement of education. The Radhakrishnan Commission, the Mudaliar Commission, the Kothari Commission and various committees on education not only made studies of their respective areas, but also suggested measures for introducing innovations and changes in order to make education relevant to the life, needs and aspirations of the society. Otherwise the age-old "Social Lag" instead of narrowing down, would widen the gulf between the society and education and the latter will fail to serve the purpose of bringing about social transformation and building a prosperous and progressive country in the world.

Advantages and Disadvantages of State Control

It is evident that excepting the ancient India in many countries education was working under the heavy pressure of the respective political system. The curricula, structure, organisation, supervision, administration and evaluation in education were moulded and coloured by the political philosophy and principles of the authority in power. But in the totalitarian states control is forceful, rigid and uniform in nature without much local variations and individual freedom and initiative, whereas in democracies it is just the opposite and there is sufficient scope, for autonomy, variations, flexibility and liberty. Both advantages and disadvantages of the state control over education may be discussed here.

Advantages

1. State control enables educational institutions to be free from financial worries and anxieties.

2. Uniform pattern of education prevails throughout the country and no difficulty is experienced in change of schools and in selection for employment.

3. A definite national policy of education is evolved and implemented for ensuring national standard of education.

4. Due to state control and support of education teachers feel security in service conditions.

5. Education may be kept aloof from local politics and partisan influences.

6. National development can be promoted and its pace accelerated by the means of a national and unified systems and standard of education throughout the country.

7. Duplication and wastage of national resources can be minimised by providing educational facilities in terms of services and materials.

Disadvantages

1. Educational autonomy and freedom are reduced to the minimum by the state control of education.

2. Local needs are not looked after adequately as a uniform pattern is set throughout the country.

3. Teachers have to sacrifice their freedom and resourcefulness at the cost of the security of service.

4. Party authority in power will utilise education for its own selfish ends without caring for general welfare.

5. Indoctrination and blind pursuit of a particular political philosophy and its dictates are emphasised, as a result of which the future citizens of a country are emasculated or deprived of free will and initiative.

6. Parents and guardians feel that it is the responsibility of the state to provide funds for the maintenance of the school and education for their children. So they are involved neither in the policy-making nor in its implementation.

7. Local resources and initiative are also not adequately harnessed for the national development.

Conclusion

Thus it is found that there are pros and cons on both sides. So a via media or a golden mean has to be adopted for a balanced control and correlation between state and education.

It is a fact that state cannot do away with the responsibility of providing education. The state control over education is also felt necessary for better organisation and effective implementation of national programmes. But this control should be limited so that local autonomy and freedom may not be impaired, local needs and conditions should be taken into account while planning for curricula and structure. Although uniformity in the pattern and standards of education is necessary. rigidity is to be discouraged. State support of education on the one hand and people's sharing and participation on the other should go together. Security of service cannot be ensured at the cost of academic freedom. Nor party affiliation as well as

indoctrination to a particular political ideology should be encouraged for getting government support or favour.)

(Under the conditions of balanced control and health relationships between state and education, there should not be any conflict between the two. Development of one will contribute to another and prosperity of one will mean the same for the other. There should be cooperation and coordination between state and education programmes.)Although there will be inevitable impact of political forces on education, it should be in the right direction and for bringing about desired social change, accelerating national development and promoting justice, equality and prosperity throughout the country.

MARXISM AND EDUCATION

Principles of Marxism

MATTER IS the ultimate reality as well as the foundation of the Marxian edifice. It has been evident through the study of evolution that matter, life and then mind have come into being in succession. Thus matter pre-existed life. Life cannot come out of a vacuum. In the absence of matter, there is no life. Hence matter comes first and then life. Mind cannot exist without matter, while matter may exist without mind. So matter existed before mind.

According to Marxism the material foundation of society is nothing but its economic structure. The material foundation of society means the sum total of the relations among human beings in the sphere of production, distribution and exchange. The material or economic background of society conditions the social, political and intellectual life-process in general. That is, when the economic structure changes, the political, legal and social conditions also undergo a change.

Marx says that mind is only matter grouped in a particular way. When matter changes or arrangement of matter in a particular way changes, then only men think and bring about a new society. Hence the will of a man is a product of matter and cannot overcome material forces. Thus the change of society is brought about by a change of the material forces, not by human will. That is, inexorable laws of nature operate to bring about a change of society, whether man likes it or not whether he cooperates or opposes it. This is the determined order of the material progress. In the Marxism it is called Determinism.

To Marx the history of man is determined by inexorable economic forces operating on the basis of certain natural laws. He says that in all stages of society men enter into definite economic relations. On the basis of these relations, every society is divided into different classes. The struggle between classes brought about by the economic forces changes society and creates the history of man. Thus Marx believes that history of different societies is nothing but a history of these class struggles.

Although inexorable laws of nature bring about class struggle which in turn promotes a new society, human beings must help nature in accelerating the pace of history. In other words, they should help the class struggle so that the new society would come into being

earlier. The effective means of increasing the tempo of the class struggle is force which is "the midwife of every old society pregnant with a new one". Thus the use of violence is vindicated by the Marxism.

Implications of Marxism in Education

Marx emphasises universal free education. A society that is divided into a capitalist class and a working class will never have free and equal opportunity for education of the masses. Marx said that class struggle has to be facilitated with the help of mass education.

Education, according to Marx, should be combined with productive work. He gives credit to a British factory owner, Robert Owen for initiating this idea in his factory at New Lanark, Scotland in 1799. Owen established a school for the children appreciated to him by the poor law authorities and sought to give them moral, physical and intellectual training, Marx has observed,

"From the factory system budded, as Robert Owen has shown us in detail, the germ of the education of the future, an education that will, in the case of every child over a given age, combine productive labour with instruction and gymnastics, not only as one of the methods of adding to the efficiency of production, but as the only method of producing fully developed human beings".[1]

Brubacher has mentioned that work is the servant of leisure in an aristocratic society where one class of men works and another class is maintained in leisure. But in communist society work plays the role of master, not of servant in the educational household. This is notably the view of Marx and his followers and also, to an extent, of Gandhi. Since workers dominate communist society, it is not surprising that the role of work dominates communist education.[2]

Marx had in his mind real work, i.e., the production of economic goods. At the same time that work had the dual objective of industrial efficiency and the humanisation of man. It also sought to avoid the twin educational evils of excessive vocationalism as well as exclusive verbalism. Gandhiji not only was of a similar mind, but also he went further in expecting from work partial defrayal of the cost of the schools. Brubacher has added in this context, "Gandhi not only strongly opposed a purely literary education because it unfitted youth for the manual work in which most of them would be engaged the rest of their lives, but he believed education through economic work to be a great moral resource as well".[3]

The pragmatic philosopher Dewey has laid emphasis on work. According to him there are three species of the genus "occupation"— work, play and art. Of the three, work is the most important since nearly everybody at some time or other has to earn his bread by the sweat of his brow. Even play and art present the same opportunity as work to govern occupation by its outcome. No sharp difference is

to be made in the educational significance of the three. With its short-term goals, play generally does not emphasise its product and rather it takes more joy in the activity itself. Art is work permeated with play attitude. Therefore work should be a congenial and humanising part of education. John Dewey has also called for a fusion of thinking and doing in the education of children. He advocated active occupations in the school and developed the programme of his own Laboratory School around a sequence of activities. Unlike Marx and Gandhiji, he gave little weight to the actual production of commodities in the school.

Work being one of the most important features in Russian Education, Pinkevitch speaks of "the tremendous social and political role of labour in the school. . . As long as labour is looked upon as something utilitarian or valuable from the point of view of motor training we shall not have a school which merits the name of socialistic or communistic. Our pupil must feel himself a member of and a worker in a labouring society".[4] According to him the teaching of practical life activities is essential and these activities must be social as well as useful. The concept of work being "socially useful" in Marxian education has also a close relation with the Socially Useful Productive Work (SUPW) recently introduced in our secondary school syllabus.

Another feature in Marxian education is the mitigation of competition and the substitution of group activities for individual work. Although in some progressive schools of the USA and UK such attempts are made, they are exceptional and in actual life conditions quite different. Bertrand Russell has remarked in this connection, "A school which aims at creating a peculiar environment must be more or less isolated from the ordinary world, which is regrettable even when it is necessary".[5] In Russian schools as well as in daily life, competition is eliminated and a cooperative spirit is promoted.

Marxism insists that man will develop his full nature by participation in social life. In Russian education the child is made to feel from the very beginning that (he is a unit in society and has a duty to the society.) Moreover, he is made to feel this not by precept, but rather by the ordering of his activities. He feels himself as part and parcel of the community and participates actively in the social activities. Russell has felt, "The participation of the school in the ordinary work of the world, though it has its danger, has advantages which to my mind, outweigh all possible drawbacks".[6]

Conclusion

It may be concluded that the class stratification between proletariat and bourgeois is not as rigid and conflicting as Marx presumed. Especially he has completely underestimated the importance of democracy in the polity and education. According to his view politics or political democracy is a part of the superstructure that develops on the economic base of historical period.

Thus political power can never be dissociated from economic power and politics is never separate from economics. But the present century has made it clear that in many (Western countries through democratic powers and methods working conditions and remuneration of factory workers have been immensely improved, the horrors of child labour in firms and factories have been mostly removed and the workers—the proletariat, have significantly prospered instead of miserably impoverished as apprehended by Marx. Such revolutionary progress in the conditions of the proletariat has been possible not through violence and bloodshed, but through peaceful and non-violent methods. Although all problems of working class have not yet been solved, it has been largely proved that democratic methods based on peace and non-violence can successfully tackle all the economic problems.)

Lastly, the following quotation from Karl Marx's writing clearly indicate the foresight of the author for the shape of education to come which is to be integrated with productive labour not only for improving efficiency, but also for producing well-developed personalities. This thought has also been reiterated in the educational ideas of Gandhiji and Dewey—two famous thinkers of the East and West.

"The education of the future . . . will combine productive labour with instruction and gymnastics, not only as one of the methods of adding to the efficiency of production, but as the only method of producing fully developed human beings".[7]

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CHAPTER TWENTY-NINE

THE LEARNING SOCIETY AND HUMAN DESTINY

Learning as the Human Nature

HUMAN BEINGS by their very nature are learning creatures and their longer childhood is felt essential for learning. While animals and birds start behaving like adults of their species within a short period of time, human child has to spend a long time of some years in learning how to behave like adults. The longer period of learning is in the interest of the human child and during this time he not only develops much ability to learn, but also utilise his learning capacity to acquire knowledge, attitudes, interests and skills according to the needs and conditions of his inner and outer environments. That is why, it is the natural right of the child to learn, to get education suitable to his nature and ability. The distinguished educator of the mankind, Pestalozzi has cogently said, "Education is our birth right" and added that education is a necessity for which society has to make adequate provisions.

Mankind and its Problems

During the modern times mankind has encountered an unprecedented situation where the accumulation of culture and the development of highly specialised disciplines in various fields of knowledge have placed a high pressure on human learning. In this age of science and technology, as the human society has become very complex and dynamic, the multifarious social demands place a high premium on the growing child as a learner. New frontiers of knowledge are opening day by day in such a quick succession that there has been in fact "explosion of knowledge" in all disciplines. To enable children at present to learn even the basic rudiments of knowledge in various fields has been a grand task. Unless they master this, they cannot discharge their responsibilities efficiently and effectively.

Again in the developed countries where at least upto secondary schools education is compulsory, illiteracy among the adults has posed a great problem. For example in England it was revealed that in 1972 there was the presence of a vast number of adult illiterates. It was modestly estimated that there might be as many as two million people who had reading and writing skills less than those of the average nine-year old child. These figures even exclude the recent immigrants and the mentally handicapped. Further, the number of people who are functionally illiterate, i.e., unable to cope with the normal reading and writing needed for a citizen, was likely to be much greater. A reading age of nine would not enable an adult

to cope with the text of any newspaper, which at the simplest level would require at least the skills of an 11-year old child. To read and understand the instructions printed on covering of a packet or given in a separate sheet would usually require a reading age of at least 13 or 14 and to fill in most of the forms would require a reading and writing age of 16. UNESCO studies had suggested that in most of the Western societies "functional literacy" would require a reading age of at least 13. The number of citizens of the UK who might have reading age of less than 13 could be expected to be greatly in excess of two millions—perhaps three or four times that figure.[1] In the advanced countries it is also extremely difficult to accurately ascertain in the population of adult illiterates, mainly due to shame, embarrassment and concealment. Hence the problems of providing fundamental education in the advanced countries has been found difficult.

In addition to this there has been unforeseen explosion of population in the developing countries. To provide the growing population with minimum facilities, especially primary education has been a hazardous undertaking in these countries. Therefore the problem like eradication of illiteracy has always eluded the grasp of many nations in the third world. In spite of constitutional directive and statutory provisions, even primary education has not been provided to all the children in these countries. Thus the developing countries are facing serious problems both from population as well as knowledge explosions. They have to provide the minimum of education for a larger population year by year and to cover more and more technical and scientific ground for making up the deficiency. In short, most of the countries are confronted with the dilemma of more persons to be taught and more knowledge to be learnt.[2]

With a view to tackling these problems successfully new strategies have to be adopted, new media be utilised, new methods be followed and new techniques be employed. Education has to be viewed not only as life-long and life-wide, but also as a world-wide problem of immense importance. It cannot be limited to a particular country or to a specific issue. Neither can it be restricted to a particular stage of life or to a particular business of life. Since education is a global phenomenon, UNESCO has been making incessant efforts to realize its noble objectives through various activities and programmes. Rene Maheu, its Director-General has rightly mentioned, "education should extend throughout life, should not only be available to all but be a part of every individual's life, and should have as its aim both the development of society and the realization of man's potentialities".[3]

UNESCO: Its Efforts

The International Commission on the Development of Education was appointed to recommend to the world body like UNESCO the suggestions for solving the problems of education along with suitable means, media, strategies and infrastructure based on the findings of

world research and reflections. The report produced by the Commission not only has dealt with the problems of the international community of interest in education, but also emphasized the gap which is widening between developed and developing countries in a very striking way. While presenting the report its Chairman Edgare Faure has mentioned the four basic assumptions underlying it.[1]

The first, which is indeed the justification for the task the Commission undertook is that of the existence of an international community which amidst the variety of nations and cultures, of political options and degrees of development, is reflected in common aspirations, problems and trends and *in its movement towards one and the same destiny.* The corollary to this is the fundamental solidarity of governments and of peoples, despite transitory differences and conflicts.

The second is belief in democracy, conceived of as implying each man's right to realize his own potential and to share in the building of his own future. The keystone of democracy so conceived, is education—not only education that is accessible to all, but education whose aims and methods have been thought out afresh.

The third assumption is that the aim of development is the complete fulfilment of man, in all the richness of his personality, the complexity of his forms of expression and his various commitments—as individual, member of a family, and of a community, citizen and producer, inventor of techniques and creative dreamer.

The last assumption is that only an overall, life-long education can produce the kind of complete man the need for whom is increasing with the continually more stringent constraints tearing the individual asunder. We should no longer assiduously acquire knowledge once and for all, but learn how to build up a continuously evolving body of knowledge all through life—"learn to be".

Education for Human Destiny

These four assumptions (*i*) international unity and solidarity, (*ii*) belief in democracy, (*iii*) all-round development of the personality and (*iv*) life-long education have not only worked as guidelines for the Commission, but also influenced the working of the Organisation. These are also the basic assumptions underlying education for human destiny which is often threatened with many problems of life and death on the one hand and brightened with new hopes and aspirations on the other. With a view to enabling individuals to develop their innate capacities with dignity, equality, liberty and fraternity and to ensure universal peace and prosperity, education has to be used as a potential instrument. The entire life must be made a continuous process of learning and education which contributes to the growth of individual and social upliftment, as well as national and international prosperity. All kinds of facilities should be made available for learning through various means, media and methods, formal and non-formal. In a rapidly changing society,

learning is necessary throughout life, not only for the selected few, but for all, not only for survival, but also for gradual development. Universalisation and democratisation of education are preconditions for the individual as well as social well-being and such education can be sustained, enriched and reinforced only through life-long learning leading to better human destiny.

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THE LIFE-LONG EDUCATION : A WAY OF LIFE

"EVERY INDIVIDUAL must be in a position to keep learning throughout his life. The idea of life-long education is the keystone of the learning society". The International Commission on the Development of Education (1973) has declared this as the guiding principle for the educational policies of the world. The concept of life-long education covers all aspects of education embracing everything in it and extending the entire life. This is a whole education being more than the sum of its parts. All tangible and permanent aspects of education must be life-long. That is why, life-long education is not an educational system, but the principle on which the overall organisation of a system is founded. And the Commission have proposed "life-long education as the master concept for educational policies in the years to come for both developed and developing countries."

Genesis of the Issue

Life-long education is not a new concept, nor it is quite unfamiliar with the human society. In all ancient civilizations like Indian, Chinese, Egyptian, it was at least accepted as a need for teachers, scholars and elites. In many scriptures and mythologies education was meant for the entire life and the devotees of many religions were exhorted to learn "from the cradle to the grave". Even according to Hindu Philosophy this education was regarded as a part of the permanent heritage, of the spiritual culture, a "Samskar" which was thought to be inherited by the soul through births according to the principle of transmigration of souls. Then such education is never-ending i.e., even it starts before birth and continues after death. Many traditional societies continued education through various ways of practical activities and professions of the individuals and families. As such education or the teaching-learning process was continuous affecting all ages, stages and phases of life.

The concept of life-long education has however acquired a new significance, a new meaning and mass application and has generated a new awakening, an awareness and interest throughout the world. This is in reaction to or in response to the prevailing situations and existing systems of education which are far from the concept of life-long education.

Asher Deleon (1976) vividly describing this state of affairs has said, "The basic pedagogical doctrine underlying the present educational establishment all over the world, both in the capitalistic and socialistic countries, both in the developed and developing areas, is

built on the assumption that life can be divided into two water-tight stages: a period of *preparation* for life and work followed by the *exploitation* of acquired knowledge and skills for working and living. The once-for-all concept of education is still the predominant postulate for many educationists and pedagogues belonging to various schools of thought, disciplines or ideologies. That is, all existing educational philosophies, policies, strategies and structures correspond to a formalised education which is "time-bound" and "space-bound". This education, according to Deleon, is a sub-system, a part of the establishment as a formalised, institutionalised set of activities aiming to *prepare* human beings *for life*.

The emerging trend at present is that such bipolar or bifurcated system of education does not serve the desired purpose neither qualitatively nor quantitatively. The schools and colleges alone are not in a position to satisfy all the individual and societal needs. They are not able to achieve the fundamental aims of education that a society expects from them. They fail to promote social justice, equality of educational opportunity, character-building, self-realisation or self-fulfilment. Neither they liberated from indoctrination nor imparted training in citizenship. They contributed satisfactorily neither to productivity nor to development of the balanced personality.

As regards quantitative development of education also the desired outcomes are not evident. Educational expansion is neither uniform nor balanced. Existing facilities have not been able to prevent almost one billion of the world's population being illiterate. The gap between educational "haves" and "have nots", between the developed and developing countries is widening. Since schools are the main educational institutions, half of the world's population have not entered into any school.

Solution of the Problems

Various solutions have been suggested by educationists, scientists, social philosophers and so on. Important of them are the deschooling society, non-formal education, open schools/universities, distance learning system and teaching/learning process supported with educational technology. All these concepts aim at making schooling imaginative and enjoyable, reducing rigidity and irrelevance in the organisation and curriculum, providing learning facilities through various agencies, making use of various media and methods in the teaching-learning process.

Now attempts are being made to identify the dimensions of life-long education in our present life-situations and to see life-long education in an overall perspective. Life-long education has to be understood not merely as a "startling" and "promising" concept, but as an effort to concretise, elaborate and implement the "global approach to education". This is to be regarded as an organising principle of the "whole" education from the individual and social view-point and from the school and out-of-school standpoint.

Life-long education should not be interpreted as an extension of schooling or college education, an equivalent to continuing education or a set of complementary educational activities after regular education. It also does not mean a life-long schooling or a new fashioned name for adult education. Deleon (1976) has aptly remarked, "while all these trends are more or less present and cannot be discarded, the contemporary thinking about life-long education has much more complex overtones".

On the whole, there should not be monopoly of any organisation in providing education or learning experiences. Education will be multidimensional, multimedia and multi-source, so that close teaching systems can be transformed into open learning systems and the once-for-all educational pattern into life-long pattern of learning. Freedom and flexibility are to be ensured in the learning system. Learning, living and working should go together. Education will be coextensive and coterminous with life. Twenty-five representatives from fourteen countries assembled at the Centre for Intercultural Documentation (CIDOC 1974) in Mexico to discuss the concept of life-long education enunciated inter alia in a menifesto, "When we live, we learn. Learning is a function of living. People are learning all the time, all their lives".

The modern world is flooded with resources and opportunities for learning. New media and methods are now available for making learning more effective and efficient. Various self-learning techniques are increasingly being available. A large number of agencies, materials and individuals, factories, farms, museums, libraries, workmates and playmates, books, journals religious groups, political parties are playing their role in providing learning facilities. Proper environment and favourable conditions have to be created for self-learning and life-long education. Adequate planning for coordinated and collaborative efforts should be promoted through these multifarious agencies, individuals, situations and resources.

A Way of Life

The International Commission on Development of Education has rightly observed that the scientific and technological revolution, the enormous flood of information available to man, the existence of gigantic communication-media networks together with many other economic and social factors, have considerably modified the traditional educational systems, brought out the weakness of certain forms of instruction and the strength of others, broadened the scope of self-learning activities and enhanced the value of active and conscious attitudes in the acquisition of knowledge. The problems involved in instructing and educating pupils of all ages, adults included require us to use a multiplicity of out-of-school forms of learning.

Life-long education questions basic premises of traditional educational systems, reverses established procedures and destroys some

myths and dogmas deeply rooted in our systems. It is for a more dynamic, more flexible, more open and a more human education. It is coterminous with all aspects of life and vice versa. It is not only a philosophy of education, but also a philosophy of life. It is not merely a way of education, it is rather a way of life.

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THE EMERGENT LEARNING SOCIETY: A CULTURAL REVOLUTION

Monopoly of Schools is Gone

DAYS ARE gone when education was the monopoly of schools, teachers were the only provider of instruction, books were the only source of knowledge. Now education is without schools, learning is open, teaching is free and flexible. Teachers are throughout the society; reading and writing materials are in enormous scale and a lot of media are being used for providing learning experiences. A new learning society has emerged with abundant resources and facilities for learning. Education has been co-extensive with life as well as coterminous with society. It is to be multidimensional as well as multi-media It is to be universal as well as democratic. That is why, it is accessible to all and restricted to nobody, it is free, flexible and relevant to life, needs and aspirations of the people.

The International Commission on Development of Education (1972) has mentioned, "Education is no longer the privilege of an elite or the concomitant of a particular age; to an increasing extent, it is reaching out to embrace the whole of society and the entire life-span of the individual". They have rightly enunciated that education is overrearching the frontiers which confined it in centuries-old tradition. Gradually it is spreading, in time and space to enter its true domain that of the entire human being in all his dimensions, which are far too vast and complex to be contained within the limits of any "system". In this domain the act of teaching gives way to the act of learning. While not ceasing to be taught, the individual becomes less of an object and more of a subject. He does not receive education as if it were a gift or a social service handed out to him by the guardians. He assimilates it by conquering knowledge and himself, which makes him supreme master and not the recipient of acquired knowledge.

Multi-Sources Education

The modern society has become so complex and dynamic that it cannot efficiently exercise its broad and multidimensional influences on all its components through one single institution, however extensive it may be. Education in order to be the most fundamental need of each individual, must develop, enrich and multiply its institutions of variety and diversity, formal, informal and non-formal affecting the dimensions of society as a whole. The Commission has therefore

observed, "The school has its own role to play and will have to develop it even further. But it will be less and less in a position to claim the education functions in society as its special prerogative. All sectors—public administration, industry, communications, transport, must take part in promoting education. Local and national communities are themselves eminently educative institutions.

Long ago Plutarch said, "the city is the best teacher". That is, the Greek city culture had most of the educational functions and the citizens were getting the true education under its influence. In Athens particularly, education was not a segregated activity, conducted for certain hours in certain places, at a certain time of life. It was the responsibility of the society. Therefore it is said, "The city educated the man. The Athenian was educated by the culture, by *Paideia*. This was made possible by slavery. . .Machines can do for every modern man what slavery did for the fortunate few in Athens". But machines should accomplish this under suitable social conditions. Society as a whole has to play a more important educational role. Not only every institution has to change its strategy to respond more effectively to man's new needs, but also new organisations will come up with new ideas, new programmes and new resources. The methods of acquiring knowledge indirectly and through self-learning will be more popular and intensive. Various med a and techniques suiting to the individual needs and abilities well be developed and utilised in the teaching-learning process. Thus dlimocratisation of education will emerge as powerful drive and an inevitable trend: "learning to be" or "learning of fulfilment" will be the fundamental goal of the education of mankind.

More Open and Welcoming Education

There must be radical changes in the structure, strategy, methods and techniques of this education. The relations between education and society, teachers and pupils and so on, will be changing. A process of close interweaving between education and the social, political and economic fabrics covering the individual and civic life will emerge and develop. The individual will be in a position to command the means of learning, training and cultivating himself freely and without any restriction and reservation. Besides the various alternatives are made available to him, he will select his desirable and suitable ones without any preconceived ideas and bias. Life-long education is a philosophy as well as a strategy for realising the objectives of a learning society. The promotion of life-long learning concept needs clarity, depth and contributions of various schools of thought and disciplines. Strategies and methods of this education are to be developed and utilised through resourcefulness, imagination and innovativeness. All the planning and organisation of learning experiences require democratic participation of all concerned including the learners also.

The emergent learning society will be based on a system of life-long education which is continuous, free, flexible and dynamic. The

nature of such education is also transcendental, humanistic and creative. This education will embrace all aspects and all dimensions of life. It needs to be carried on at all ages of man, according to each individual's needs and convenience. It must be geared to the purpose for which it is designed and oriented from the very beginning in a sequential order. Thus the self-learning, self-education and self-teaching will emerge and education as a whole must not be confined within four walls of the classroom or within the campus of the school. It must spread over the entire society involving each and all. Many social, cultural and economic activities that are now taken as irrelevant to education, will be regarded as or used for educational purpose.

The demand for education, training and instruction will be so great in future that it will be quite impossible to cope up with the formalised or institutionalised systems. The existing institutions must give up the rigid divisions, break down the existing walls and be more open to the wide outside world. The Educational Planning Commission in Alberta Province, Canada spearheaded the very interesting educational reforms and submitted report with suggestions centering around the concept of life-long education. Education, according to this report, should develop ability in the learner to learn under variety of circumstances and conditions on a part-time basis, at home using a variety of media, and in informal settings. The Commission was in favour of conceiving life-long education as a process and a system that begins at birth, takes in school years and continues throughout life. Such education is an integration of learning with work and leisure. It is to be viewed as a process of man's growth towards fulfilment as an individual as well as member of multifarious groups. It aims at the growth and development of a whole man, a total man. According to this concept, life is education and education is life. For the child of tomorrow learning to learn is more important than anything else and therefore early years of schooling must emphasize learning how to learn than what to learn. Thus school education must be more psychological, more strategic, "more open and welcoming" to individuals of all ages and levels.

A Cultural Revolution

In an emerging society educational institutions will be more diversified and less formal. They will lose their sacrosanct character and may go hand in hand with the development of out-of school methods and techniques. Both formal and informal, institutionalized or disinstitutionalized teaching-learning process will operate with new educational technology and adequate alternatives. There must be freedom of choice regarding means, methods and media and provisions for full-time, part-time and corresponding education. There must be mobility and diversification of choices with sufficiency of resources. All sorts of artificial or outmoded learners between different disciplines, courses, both formal and non-formal should be abolished. Recurrent education will be progressively introduced in order to resolve

the contradiction or gap between institutionalized and non institutionized education by integrating them into acoherent system in which they complement and supplement each other harmoniously. Such a social configuration of educational facilities and resources deserves the name "learning society" which may be regarded as a cultural revolution of our time for tomorrow's education. Quoting from the "Learning To Be" it may be concluded, "In this light, tomorrow's education must form a coordinated totality in which all sectors of society are structurally integrated. It will be universalised and continual. From the point of view of individual people, it will be total and creative, and consequently individualized and self-directed. It will be the bulwark and the driving force in culture, as well as in promoting professional activity. This movement is irresistible and irreversible. It is the cultural revolution of our time".

THE SCHOOL IS DEAD, LONG LIVE THE SCHOOL

SCHOOLS ARE traditional institutions of learning. They have been imparting education through ages and have practically monopolised the sources of knowledge. But under the changed circumstances these age-old institutions are criticised to have outlived their utility. They are no longer doing justice to their jobs. Schooling has been made compulsory, mechanical, expensive, dead and dreary. Therefore a revolution has started for a deschooling society initiated and inspired by Ivan Illich; John Holt, Paul Goodman, Charles Silberman and many others.

Advocates of Deschooling and their Arguments

According to Illich "All over the world the school has an anti-educational effect on society. School is recognised as the institution which specialises in education. The failures of school are taken by most people as a proof that education is a very costly, very complex, always arcane and frequently almost impossible task" [1] Illich has propounded his views against formal schooling in his well-known book "Deschooling Society". He raised his voice against compulsory schooling in which curriculum is obligatory and certificate-oriented. He is extremely critical of the institutionalisation of education where teachers are dominated by the managements (including government and administration) and children in turn by the teachers. This is a kind of hierarchical and bourgeoisie pattern working like a vicious circle.

About hundred years back Walt Whitman wrote in his poem "Is it the pile of brick and mortar these dead floors, windows rails you call church? Why, this is not church at all; the church is living, ever living souls. These lines are applied to modern schools with equal emphasis. Illich comparing schools with ancient churches say, "Neither justice, nor learning is imparted by schooling because educators insist on packing instruction with certification".

Illich says that teachers have made a poor showing in their attempts to increase learning among the poor and that poor parents who want their children to go to school are less concerned about what they will learn than about the certification and the money they will earn. And middle-class parents send their children to school to prevent them from learning what the poor learn on the streets.

The prophet of deschooling is also immensely concerned with socially and economically deprived children who cannot catch up

with rich ones even in schools of equal quality. Illich rightly observes, "Even if they attend equal schools and begin at the same age, poor children lack most of the educational opportunities which are casually available to the middle-class child. These advantages range from conversation and books in the home to vacation travel." According to him therefore the poorer student will generally fall behind so long as he depends on school for advancement of learning.

Illich also feels that schooling involves colossal wastage of resources He very strongly opens that school appropriates the money, man and goodwill available for education and in addition discourages other institutions from assuming educational tasks. Work, leisure, politics, city living and even family life depend on schools for the habits and knowledge they presuppose, instead of becoming themselves the means of education. This makes clear that "Learning can happen through work or leisure, not only schooling" and most people acquire most of their knowledge outside school".

Citing an example of the USA, Illich points out that the per capita costs of schooling have risen almost as fast as the cost of medical treatment. But increased treatment by both doctors and teachers has shown steadily declining results. According to Illich the escalation of the schools is as destructive as the escalation of weapons but less visibly so Everywhere in the world school costs have risen faster than enrolments and faster than the GNP, everywhere expenditures fall even further behind the expectations of parents, teachers and pupils. Everywhere this situation discourages both the motivation and the financing for large-scale planning for non-schooled learning.

Strongly criticising the monopoly of the school and appreciating the need for equalisation of the educational opportunity, Illich has aptly said, "Equal educational opportunity is, indeed, both a desirable and a feasible goal, but equate this with obligatory schooling is to confuse salvation with the church. School has become the world religion of a modernised proletariat, and makes futile promises of salvation to the poor of the technological age".[3]

Illich has cogently mentioned that for generations we have tried to make the world a better place by providing more and more schooling, but so far the endeavour has failed. What we have learned instead is that forcing all children to climb an open-ended education ladder cannot enhance equality but must favour the individual who start out earlier, healthier or better prepared. In the forceful words of Illich "I believe that the disestablishment of the school has become inevitable and that this end of an illusion should fill us with hope But I also believe that the end of the age of schooling could usher in the epoch of the global school house that would be distinguishable only in the name from global madhouse of global prison in which education, coercion and adjustment become synonymous".[4]

John Holt in his popular works "How children Fail" and "Freedom and Beyond" had held schools and methods responsible for failure of children in learning. He has also reiterated the views of Illich, "Like most people, I spent sometimes in schools; but most of education has taken place before school outside school and since school". Emphatically saying that schools are not the only places for learning, he remarked that children should be allowed to learn freely and widely.

Paul Goodman, another advocate of deschooling and an author of novels, short stories and poems, in his books "Compulsory Miseducation" and "Growing up Absurd" has vehemently criticised formal schooling and compulsory education. Calling schools "as intellectual superstitions" with emphasis on diploma grades and certificate, he adds that human beings between 6 years to 18 years should have the greatest freedom to explore the world inside and outside.

Charles Silberman in his book "Crisis in the Classroom" opines that informal schooling is more effective than the formal schooling and teacher should facilitate learning and respond to the intellectual and emotional needs of the children. His role is neither of a disciplinarian nor of a source of learning.

Discussion and Conclusion

The arguments put forth by the able and ebullient advocates have a lot of truth and cannot be cancelled so easily. The pros and cons of the case should objectively be weighed and conclusions be drawn without any kind of attachment, involvement and biased attitudes.

It is a fact that monopoly of schools should go and education is not only schooling. Morever schools that are tied rigidly to traditional curriculum, methods, grades, certificates and so on will not serve the purposes of education adequately.

Peter Buckman has rightly pointed out that "The school does indeed hold some of the keys to a better future for those that stay its course, because of the monopoly it holds over the distribution of "knowledge". A society that decides that the best jobs should go to those with the largest number of certificates (regardless of the relevance of those certificates to the jobs available) and which gives the granting of such certificates exclusively to schools, would be considered totalitarian or (worse) inefficient and corrupt if it licensed similar monopolies in the commercial field".[5]

It is a fact that institutionalized schooling cannot provide the education that we desire for a greater understanding of our society and for playing an effective role in it. Although most of the advocates of deschooling society have criticised compulsory schooling, it is to be agreed that minimum of education is badly necessary and in the developing countries universalisation of elementary education is a prerequisite. Of course, the deschooling society is not against

this and is in support of various means and media for providing education to children. There is no denying the fact that compulsion of any kind is aversion and monopoly of any good is harmful.

(In the modern school violence, truancy and dissatisfaction are increasing day by day and for solving this problem, students' involvement, initiative, curiosity and creativity are to be encouraged by all means. The students of today are the citizens of tomorrow.' Unless they are properly trained in social dynamics, group learning and living, they cannot do due justice to their future roles.)

Freedom is to be ensured in the learning system and there should be no restriction and compulsion in this process. Knowledge should be accessible to all and no institutions should have the monopoly of knowledge. Learning, living and working should go together. Life-long education is also life-wide and there is no end to learning. Twenty-five persons from fourteen countries having discussed the problem of life-long education under the leadership of Illich in the Centre for Intercultural Documentation (CIDOC· at Mexico said, *inter alia*, in their manifesto, "When we live, we learn. Learning is· a function of living. People are learning all the time, all their lives. No one's learning is superior to any one else's just different".[6]

On the whole, education should be a multi-dimensional, ever fresh and ever growing process. (Schooling may not be only one source of knowledge and one means of education. It should be free, frank, voluntary and interesting. No certification, grade or class should be emphasized and ·all media and methods based on experience, interest and initiative should be utilised for effective and efficient education. Equality of educational opportunity should be promoted at all levels and special facilities should be provided imparting relevant education to the socially deprived and economically handicapped children. The entire school system should be revamped and reorganised to suit the individual life needs and aspirations. Piveteau has rightly remarked, "Illich is not the enemy of the school, but of the school system. . . . He wishes to destroy not the school based on free association and motivation, but the school systems based on dictated obligation and compulsion".[7] (Thus attempts may be made not to ·"deschool", but to "reschool" the society by making education meaningful, lively, free and interesting.)

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INDEX

Indian Education in the Emerging Society

J. MOHANTY

After Independence, India has emerged as a dev
nation with its new problems, requirements and aspiratio
has also its own mission, promise and commitments. Edu
as a powerful instrument of national reconstruction has
restructured and reoriented according to the national values
democracy, socialism and secularism as enunciated in the Con-
sitution and on the lines of basic doctrines and precepts as
advocated by a host of national and international thinkers.
There is, however, a lack of suitable books containing these
latest thoughts and ideas.

This book is an attempt to fulfil a long-felt need of the
students, teachers and teacher educators in the field of educa-
tional philosophy and sociology particularly in the context of
curricular changes made by most of the progressive universities
of the country.

It consists of three parts: (i) "Education in the Emerging
Indian Society" dealing with the modern values, trends and
precepts; (ii) "Some Current Problems in Indian Education"
with national and international importance and implications;
and (iii) "Philosophical and Sociological Perspectives of the New
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